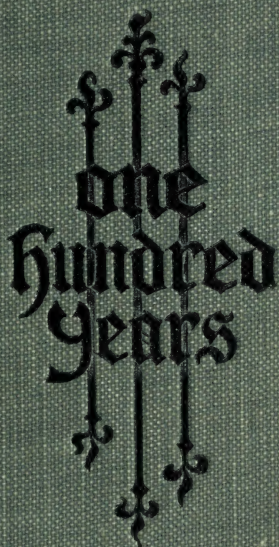


UNIVERSITY OF TORONTO



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Ymain Street Baptist Church



Germain Street Baptist Church

Organized May 23, 1810

REV. F. S. PORTER, M.A., B.D., PASTOR
51 QUEEN STREET

T. H. BELYEA, CLERK
Box 162

Saint John, N. B., March 15th 1911

Mrs J. B. Tyrrell

Dear Madam: -

I am sending you a complimentary copy of "The
one hundred years' history of the Germain Street Baptist
Church"

In view of the fact of the long pastorate of our
church of your late illustrious father and the great success
of that pastorate, we consider it a great pleasure to present
this copy to you .

have been sent to you but I did not know of your address.

Yours Respectfully,

A handwritten signature in cursive script, appearing to read "W. B. Dwyer". The signature is written in dark ink and is positioned above the typed name.

Church Clerk.

Church

ASTOR

Saint John, N. H.

and

[Handwritten signature]

111

Yours respectfully,
I am sending you a complimentary
of the fact of the long past
years' history of the German
people, no country is so great
and I did not know of
it until I saw you



The J. B. Tyrrell Library

Bequeathed to the

University of Toronto Library

by

Joseph Burr Tyrrell

M.A., F.R.D., F.R.S.C.,

F.G.S., F.G.S.A.

Graduate of the University of Toronto,
and eminent Canadian geologist,
explorer, and scholar



THE HISTORY
OF
Germain Street Baptist Church

ST. JOHN, N. B.

FOR ITS FIRST ONE HUNDRED YEARS

1810—1910



SAINT JOHN, N. B.
THE SAINT JOHN GLOBE PUBLISHING COMPANY LIMITED

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In order to assist in defraying the cost of publication, copies of this book will be sold (so long as the edition lasts) at Fifty Cents each. They may be procured at the Drug Stores of H. J. Dick and S. McDiarmid, and from the Historical Committee.



GERMAIN STREET BAPTIST CHURCH.



INTRODUCTION

AT the annual business meeting held in January, 1909, T. D. Denham, D. Hunt and T. H. Belyea, surviving Church Clerks, were appointed as a committee to prepare for publication in book form the History of this Church from its formation in 1810 to its Centennial in 1910.

At the first meeting of the committee the writer, being senior surviving clerk, undertook the preparation of the History of the Church for the *One Hundred Years* of its existence — so far as it might be possible to secure the data for doing so; while to Mr. Belyea, the present clerk, was assigned the writing of biographical sketches of the departed deacons; and to Mr. Hunt, the treasurer, the preparing of a complete account of the mortgages that have been on the present buildings, and how they have been paid off.

The old records of the Church had been placed in the vault of Deacon Francis for safe keeping, but when the vault was opened after the fire of 1877, it was found to contain nothing but the charred remains of the books — the writing being undecipherable. This made the securing of the facts in connection with the early years a very difficult task; but from various sources the events set forth in the following pages have been obtained,

and so far as possible verified, so that while parts of the History are not nearly as full as we could desire, in the main, I think, the account will be found to be as accurate as it is possible to make it at this late date. It is to be regretted that this work was not undertaken during the lifetime of a number of our older members who have since passed away, as their personal recollections, extending back for many years, would have been of great assistance in the preparation of our History.

Some of the information has been secured from Dr. Saunders' "History of the Baptists" and Dr. Bill's "Fifty Years with the Baptists," while the very full account of the life and labors of Rev. Samuel Robinson is largely from two historical sermons delivered by Dr. Bill in 1863, for the securing of which from the Library of Acadia University we are indebted to Dr. Cohoon. Dr. Cutten also placed a collection of the "Minutes of Associations," dating back to 1810 — in which are references to this Church — at my disposal. For later minutes I am indebted to Dr. McIntyre and others. The description of the interior of the old wooden building and the early methods of lighting are from a paper by the late Miss Sarah J. Blakslee. In the early part of the work much of the original phraseology has been retained — its quaintness adding to the interest of the narrative — the writer making only such changes as were required to make a connected story. From 1870 much of the matter is from my own personal knowledge of the affairs of the Church, and from

the records we still possess. Another source of information — though necessarily curtailed — is from the document deposited in the corner stone of the present edifice, which was prepared by Dr. Carey, and engrossed on parchment by the writer. It was at first proposed to open the corner stone and copy the document, but this was avoided by securing an excellent account published in one of the City papers in 1877.

During the century the Church has been ministered to by twenty duly inducted pastors, besides others who have acted for a time as supply. In the early years the pastorates were mostly short, but later the pulpit was filled by four faithful ministers — Rev. Samuel Robinson, Drs. I. E. Bill, G. M. W. Carey, and G. O. Gates, whose combined terms of service reached nearly sixty years.

Besides the deacons, who with us are elected for life, some brethren have filled the clerk's office for long periods. We cannot tell when G. A. Garrison was appointed — it may be he was the immediate successor of his father, Nathan Garrison, the first clerk — but we know that he was in office previous to the separation and continued to act up to 1870, when J. J. Bostwick was appointed. After a short term by F. F. Porter, the writer was appointed in 1879, and was followed by D. Hunt and the present clerk, each of whom have served for a number of years.

These long terms of service are not confined to any particular office, as L. McMann was treasurer

for many years, as was also his son S. C. McMann, who was succeeded in turn by T. D. Denham, T. S. Simms, S. McDiarmid and D. Hunt; so that the Church has had only six Treasurers and the same number of Clerks during the past forty years. Many have also served as Trustees for a number of years, among whom we recall Deacon Harding, who probably served longer than any other member of the Board. With the possible exception of G. A. Garrison, Deacon Simms efficiently filled the office of Sunday School Superintendent for the longest term — a quarter of a century — while since early in the pastorate of Dr. Carey, only three have administered the Benevolent Fund — Deacons Kinsman, Dyall and Lewis. Thus it will be seen that this has not only been a Church of long pastorates, but that many of the officers have also had long terms of office.

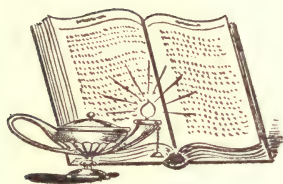
We are looking forward hopefully to the coming of our pastor elect, Rev. F. S. Porter, whom we are expecting soon to be with us to take up the duties of the pastorate.

In reviewing the first Century of our History we cannot but be impressed with the thought of the self-sacrificing labors of the faithful men and women of the past; who, in the face of difficulties and disabilities we haply know nothing of by experience, laid deep and firm the foundations for the success that has come to us as a Church during all these years. When we consider the civil and religious liberty that has come to us as a result, in part, of the work of the founders of this old Church

— we cannot but thank God for what He has done for us in the past, and leaning on His Almighty arm, press forward determined with His help to strive to achieve a still larger measure of success in the future than has been ours in the past.

T. D. DENHAM.

St. John, N. B., September, 1910.



HISTORY

OF

Germain Street Baptist Church

ST. JOHN, NEW BRUNSWICK.

REV. EDWARD MANNING'S VISITS TO ST. JOHN
IN 1800 OR 1805.

THE REV. JOSEPH CRANDALL in his autobiography says: "After the organization of the church at Waterborough, in the autumn of 1800, Mr. Manning on returning from a visit up the St. John River stayed some time in St. John and baptized converts." He also thought that Mr. Manning organized a church here, and if so, our history goes back to 1800 instead of 1810. It is therefore probable that it was in the autumn of 1800, instead of 1805—the year named by Dr. Bill—that the first baptisms took place here. At the time of Mr. Manning's first visit, there was no Baptist place of worship or Baptist family in the city. Mr. Manning had been directed by a friend to call on Mr. George Harding, son of Captain William Harding. He did so, and was most kindly received. Mr. George Harding lived at the lower end of Germain street, and invited the young minister to preach in his house. His father, Captain Harding, who lived on Dock Street, also placed

his house at Mr. Manning's service. Captain Lovitt, Mrs. Harper, Mr. A. Magee, and a colored sister — Amy Nickson — all opened their houses to the preaching of God's word. As a result of these services, a revival followed and many began to inquire what they should do to be saved. The preacher pointed them to the Lamb of God as the only remedy, and several professed conversion. Two of Captain Harding's daughters and his son George were among the number — the latter being the first person baptized by immersion in this city.

REV. JOSEPH CRANDALL'S VISITS BETWEEN 1805
AND 1808.

After Edward Manning, came Rev. Joseph Crandall in the power and spirit of the Gospel. His ministry was the means of doing much good. Captain William Harding and his wife, William Stenning, and others were baptized by him. These early baptisms occasioned much excitement in the city. The people flocked in large numbers to witness them. Some went to pray and others to mock and blaspheme; but on the part of others this administration of the ordinance in its primitive form led to the prayerful examination of the Word of God, and the general result was a conversion to Baptist sentiments and practice. In the absence of a stated ministry and house of worship the converts met in each other's houses for mutual exhortation and prayer. These meetings were

attended with a rich blessing. All were of one heart and mind, striving together for the faith of the Gospel, and as a result the Word of God grew and multiplied greatly in the community.

MR. THOMAS PETTINGILL'S REMOVAL TO THE CITY.

In 1808 the little band of believers were greatly strengthened by the removal from Kingston to St. John of Mr. Thomas Pettingill, who had been converted under the labors of Elder Innis. Mr. Pettingill was filled with religious fervor and an earnest desire to bring sinners to Christ. His house was at once consecrated to the service and worship of God, and his heart and purse were open to support the infant cause. When Baptist ministers came to the city, they were gladly received by him. In the absence of ordained ministers the members did not fail to maintain regularly the worship of Almighty God.

VISITS OF EVANGELISTS, 1808-1810.

In addition to the visits of the Ministerial Pioneers from Nova Scotia, ministers were sent here by the Massachusetts Baptist Missionary Society. Elders Isaac Chase, Henry Hale and David Merrill spent considerable time in Nova Scotia and New Brunswick. They were eminently useful in preaching the Gospel, administering its ordinances, and in confirming the infant churches in the doctrines

and practice of New Testament Christianity. Each of these Evangelists visited the city and rendered valuable service to the cause of the Master.

CHURCH ORGANIZED 1810.

On May 23rd, 1810, the Church was organized by Rev. Henry Hale, and called the First Baptist Church of St. John. The membership consisted of twelve persons — seven brothers and five sisters, who had been brought to a knowledge of the truth through the labors of the Revs. Edward Manning, Joseph Crandall, James Innes, Theodore Harding, James Manning, Joseph Dimmock, Thomas Ansley, and other evangelists. The names of the original members so far as we are able to obtain them are as follows:— (1) Jeremiah Drake, grandfather of Brunswick and the Misses Drake; (2) Thomas Pettingill, father of the late James Pettingill; (3) Nathan Garrison, father of the late Deacon George A. Garrison; (4) George Harding, son of the late Captain William Harding; (5) John M. Wilmot; (6) William Stenning, an uncle of the late Deacon J. H. Harding. (1) Mrs. Thomas Harding, mother of the late Deacon John H. Harding; (2) Mrs. Uriah Hatfield; (3) Mrs. Lovett, wife of Captain Lovett. It is probable that the other three members were from among the following persons: Mrs. Harper, Mr. A. Magee, Amy Nixon, Captain William Harding and his wife, all of whom had shown an interest previous to the formation of the Church.

First Officers.

Nathan Garrison was the first Church Clerk. Thomas Pettingill was chosen Deacon of the little Church on account of his deep-toned piety and sincere devotion to the cause of God. He was soon joined in office by Jeremiah Drake, and "these two, like Jachin and Boaz, the pillars of Solomon's temple, did, as these names signify, *Establish in Strength* the truth as it is in Jesus, both by precept and example. In the absence of a settled minister they regularly maintained and led the religious exercises of the Church, so that when they were called up higher they had seen the cause of Christ greatly advanced through their instrumentality, and departing bequeathed to the church a precious legacy,

‘The stainless memory of the just,
The wealth beyond the grave.’”

Mr. Asa Blakslee was the first person baptized after the organization of the Church.

Mrs. Thomas Harding, who died in her ninetieth year in August, 1875, was the last of the twelve that formed the little band in 1810. She saw the small vine send out boughs to the sea and branches to the river, and many dwell under its goodly shadow.

In 1812 the Church numbered twenty-seven members. They applied for admission and were

received into the Association at Upper Granville, N. S., this year.

For the first three years the Church was not in a position to call a pastor, but was supplied from time to time by visiting ministers.





PRESENT CHURCH—INTERIOR.



PRESENT CHURCH—PULPIT AND CHOIR.

FIRST PASTOR CALLED.

THE first pastor, the Rev. Edmund Reice, was called in 1813. He was a Frenchman who came to Halifax as a midshipman in a French vessel which was taken as a prize by the English. His conversion was remarkable. Intent, like many of his countrymen, on deriding religion, and leading a ball in a house just opposite the place where revival meetings were being held at Yarmouth, like Saul, he was struck down by the power of God, and in intense agony of soul he cried aloud for mercy. He was truly converted, became a Baptist, and entered the ministry. After preaching for some time elsewhere, he was called to be pastor of this Church. During his pastorate a revival occurred and many were added to the Lord. He remained as pastor about three years. Later he went to New Orleans to evangelize the French, and afterwards was pastor of the First Baptist Church of Baltimore, where he died.

Places of Meeting.

The Church first worshipped in a small room on the ground floor of a building on the south side of Princess Street, owned and occupied by Mr. Cornelius Harbell. The building was next to the residence of the late Dr. Sheffield. From Princess street the Church moved to and occupied a small church edifice on Germain street, between Duke

and Queen. This building had been used, on the formation of the city, as a court house and common council chamber. It was then occupied by the Episcopalians, and afterwards by the Methodists. It soon became too small, and in 1815 the present site, on the corner of Germain and Queen streets, was purchased. The first building was completed and dedicated in July, 1818. The following advertisement appeared in the city papers: "A new Baptist meeting house will be opened for the worship of God on Lord's Day next, when appropriate sermons will be preached and hymns sung. Collections will be made towards the expense of building. Services at 11 A. M. and 6 P. M.

(Sgd.) THOMAS GRIFFIN, Pastor.

St. John, July 8th, 1818."

This shows that even at that early date the ministers realized the value of the press.

This old wooden Church fronted on Queen street and had a seating capacity of 500 to 600. On each side of the entrance was a short flight of stairs leading up to the Church. At the head of these stairs in recesses on either side were large stoves for heating the building. Opposite the entrance was a high box pulpit with fourteen steps leading up to it. Behind the pulpit was a large window looking north. In front was a square pew with a railing round the top and dark maroon curtains. In the pew was a table on which were four pewter plates used in taking up the collection.

During the service the deacons sat in this pew. At this time they were: Drake, Pettingill and Gale. There was a gallery on three sides of the Church — the choir being opposite the pulpit. In the gallery to the left of the minister sat the colored people, of whom there were quite a number. On the ground floor the wall pews were square, while those in the centre were single pews. The pews were upholstered to suit the taste of the owners, some being done with scarlet, garnet or green, and the others with more somber colors. When the Church was enlarged, in 1838, the old-fashioned high pulpit was removed, much to the satisfaction of the worshippers. William Stenning and Thomas Harding superintended the erection of the new Church, and Brother Stenning's funeral sermon was the first preached in the building. Subscriptions towards the building fund were opened October 14th, 1815. The following are among the amounts contributed: Thomas Pettingill, John M. Wilmot, Thomas Harding and William Stenning £50 each; Nathan Garrison £25; John Dyer and William Harding £20 each; Benjamin Gale and Henry Blakslee £15 each; Andrew S. Green, Joshua Lane, Samuel Chadburn, Henry Holmes and Jeremiah Drake £10 each; and others from £1 to £5.

Lighting.

At first candles were used to light the Church. From the centre of the ceiling was suspended a brass chandelier with twenty-four candles. On

the walls of the main floor and gallery above every third pew there was a movable candlestick, and on each side of the reading desk were two movable candlesticks attached to stationary stands. The sexton wearing soft slippers would noiselessly ascend the pulpit steps, snuffers and tray in hand, and passing behind the minister snuff the candles; then closing the pulpit door, slowly descend the steps. He would then proceed round the Church snuffing the candles — some fifty in all. By the time he had made a circuit of the church it was time to commence again, and usually he made the rounds three times during the service. At times a draft from door or window would cause the candles to flare, and many a broadcloth coat or silk dress would be spattered with grease. In course of time sperm oil lamps were substituted for the candles, and they were considered a very great improvement. In 1845, gas was introduced into the city, and used in this church for the first time at the formation of the Maritime Convention in 1846. The present system of electric lighting having been introduced only so recently as 1906.

REV. THOMAS GRIFFIN.

Rev. Thomas Griffin, who came from England, was the second pastor. He took up the work in 1818, and remained two years.

In 1820 the Female Mite Society contributed for Missions £15 3s. 7d. (\$60.72). "The Church was small," says Dr. Bill, "having only about sixty



THE SECOND CHURCH AND PARSONAGE.

members and they had just completed their first house of worship. This contribution indicates the depth of their piety, and their earnestness in sending the Gospel to the destitute."

REV. RICHARD SCOTT.

Rev. Richard Scott was next called to the pastorate, being the third pastor. He came from England in the spring of 1821. On July 1st of this year, the Baptist churches in New Brunswick were formed into a separate Association, and met with this Church. At this time there were in New Brunswick 13 churches, 6 ministers, and 506 members, our membership being 59. Elders Harris and Miller remained after the close of the Association and conducted Revival Services. Rev. Richard Scott went to the United States and collected toward the debt on the Church \$1,061.00.

On Mr. Scott's retirement a young man by the name of Densmore, who had been converted in a lumber camp, came to the city. He was on his way to the United States intending to devote himself to the ministry and was filled with the spirit of the Gospel. At the request of the Church he remained some time, and under his ministrations the Church was greatly revived and edified. For some time the Church was without a pastor, but was visited by Revs. Joseph Crandall, R. Davis, C. M. James, D. Dunbar and T. Ansley. The ministry of these brethren greatly comforted and confirmed the Church, and a few were added to the membership.

REV. CHARLES MILLER.

Rev. Charles Miller, in 1824, was called as the fourth pastor. He remained two years, during which time eighty persons were added to the Church, the most of them by baptism. He was born in 1794 at Stirling, Scotland, and was brought up a Congregationalist. He was ordained a Baptist Minister at Sackville in 1820. He was pastor on the Miramichi from 1821 to 1823. He left this city in 1826 for the United States, where he spent the rest of his days, the latter part of which were spent at Skowhegan, Maine.

REV. JOSEPH CRANDALL.

Rev. Joseph Crandall supplied the pulpit as pastor for a short time following Rev. Charles Miller, and his work was greatly blessed. He was born in Rhode Island. His parents came to Chester about 1775, when he was an infant. He was converted and united with the church at Chester, when under the care of Rev. Joseph Dimmock. He was ordained pastor of the church at Sackville in 1799, and was pastor of a number of churches in New Brunswick. He died February 20th, 1858, having reached the age of eighty-six years, after having preached the Gospel for nearly sixty years.

REV. CHARLES TUPPER.

Rev. Charles Tupper, father of Sir Charles Tupper, became the sixth pastor in 1826, but

remained only a short time on account of ill health. Rev. Charles Tupper was born August 16th, 1794, at Cornwallis, N. S. He began to teach school at nineteen. He united with the Cornwallis Church in 1815, began to preach in 1816, and was ordained in 1819. He died January, 1881, after a ministry of sixty-five years. As student, preacher, pastor, teacher and writer, he was very successful. He mastered thirteen languages, so as to be able to read the Bible in them all. Of his controversies and discourses one of his opponents said that "He wrote with the seriousness of a Christian, and the politeness of a gentleman." He formed the first Temperance Society in New Brunswick. He was editor of the Baptist Missionary Magazine for Nova Scotia and New Brunswick. In 1838, he acted as principal of the Baptist Seminary at Fredericton. In 1857 the Degree of D. D. was conferred by Acadia University. He was noted for his piety, great ability and devotion to duty.

After Mr. Tupper's retirement the pulpit was supplied for nearly two years by Mr. Enoch Freeman, a student at Waterville College. In 1827 a Missionary Society was formed and the sum of £17 10s. 0d. (\$70.00) was raised. In 1828 the Association was again held with this Church.

REV. FREDERICK MILES.

Rev. Frederick Miles, who had been educated at King's College, Windsor, was ordained in 1828 and became the seventh pastor. Numbers of

persons were added to the Church through the faithful labors of Mr. Miles. During his pastorate of three years, fifty were received by baptism. In the autumn of 1830, Mr. Miles resigned for the purpose of completing his theological course at Newton.

After the retirement of Rev. Mr. Miles, the Rev. Samuel Bancroft supplied the pulpit for a time with much acceptance, and several converts were added during his short term of service.

REV. J. G. NAILOR.

Rev. J. G. Nailor, of England, visited the city in September, 1831, and was invited to occupy the pulpit. Being a man of more than ordinary talents, his preaching was highly approved of by the Church and he was called to the pastorate. He declined the call, but agreed to remain for a few months as acting pastor, when he left for the United States. In this year a good Sunday School was conducted. This is the first time the Sunday School is mentioned in any of the accounts.

REV. THOMAS CURTIS.

Rev. Thomas Curtis came here from England and became the tenth pastor — serving from 1832 to 1835. He was a man of great intellectual power, and his sermons were exceedingly rich in evangelical truth. He was a profound student of the Bible, and had distinguished himself by his

Biblical attainments in his own country, and his ministrations were highly appreciated. In 1845 he was pastor of the Baptist Church at Charlestown, South Carolina, and highly esteemed for his mental attainments and consistent religious character.

REV. J. D. CASEWELL'S FIRST PASTORATE.

The Church being again without a pastor, instructed their clerk, Mr. James Holman, who was going to England on business, to apply to Rev. Mr. Lester, an eminent Baptist minister of Liverpool, for advice in regard to a suitable young man as future pastor. He responded to the wishes of the Church and selected J. D. Casewell. He accepted the proposal to come to St. John, and before leaving England was ordained. He was inducted into the pastorate in June, 1835. His eminent pulpit talents, combined with a kind and generous heart, gave great promise of future success. He continued to serve the Church two years when his health gave out and he left for his native land.

Rev. Samuel Bancroft then supplied the Church for the second time, as he had previously done in 1830. He was a man of sterling piety, and sincere devotion to the cause of Christ, and several converts were added to the Church during his ministry. He died at an advanced age in 1876, and rests from his labors.



REV. SAMUEL ROBINSON

PASTOR FROM 1838 TO 1850.

REV. SAMUEL ROBINSON, 1838-1850.

REV. SAMUEL ROBINSON was born in the North of Ireland. He experienced religion early in life, and when still a youth commenced preaching in his own country as a Presbyterian. He came to this country and settled in Charlotte County. The Rev. Thos. Ansley visited that district in 1830, and was instrumental in directing Mr. Robinson to an investigation of Believers' Baptism as taught in the New Testament. The examination resulted in impressing his mind with the idea that there is no valid authority in the Scriptures for Infant Baptism, and that Christian Baptism is *Immersion* in the name of the sacred Trinity, upon a profession of faith in Jesus Christ. Mr. Ansley's visit to St. George took place under peculiarly impressive circumstances. In the early part of his ministry he had visited Charlotte County, and had been the means of producing a very powerful revival of religion. Long years had passed, and a great declension in spiritual things prevailed; but there were a few who cherished the remembrance of this revival visit of Mr. Ansley, and were anxious to hear his voice once more. He was invited to visit St. George, and received the message as sent from God. He came, lifted up his voice, trumpeted, and a wide-spread revival followed. The man of God felt he had a message for Mr. Robinson,

so sought him out and delivered it. The saintly appearance of the Evangelist, the solemnity of his address, and the fervency of his prayers made a deep impression upon the mind of his young Presbyterian brother. It was arranged for Mr. Robinson to attend one of the Evangelist's services. As the service proceeded, the preaching, so simple, so unctious, inspired Mr. Robinson with strange and powerful emotions. He felt his heart drawn to the venerable preacher with a strong religious affection, and ere he was aware, the mantle of the old Elijah had fallen upon the young Elisha. Still he had no idea of becoming a Baptist. After Mr. Ansley had returned to his home in Bridgetown, Mr. Robinson was led to prayerfully study the New Testament as he had never done before, in reference to his duty regarding this matter, and was constrained contrary to his training to confess that the study of the New Testament had made him a Baptist. In due time he wrote to Mr. Ansley to come over and baptize him. The Baptism was appointed to take place at St. David's—a most central position. The Baptismal day arrived and crowds flocked from all sections of the country to witness the ordinance. The venerable administrator came to the discharge of his duty invested with the majesty of the Spirit's power, and all felt: "Surely God is in this place." Having accomplished his work, Mr. Ansley's course on earth was done, and he died without reaching his home. Mr. Robinson

continued his labors in Charlotte County for some seven or eight years. The seed sprang up in all directions, and an abundant harvest was gathered in.

Mr. Robinson came to St. John for the first time in 1838. The Church had for some time been in a cold divided state, but a change for the better was soon apparent, and the ministry of Mr. Robinson was so acceptable that it was soon necessary to enlarge the Church by an addition of seventeen feet. This met the demand for sittings, and gave an opportunity to provide a Baptistry.

Second Baptist Church.

Soon after Mr. Robinson came, the restoration of several members, who had been separated from the fellowship of the Church by reason of differences which had arisen, took place, with the understanding that a second church should be formed. These members therefore received their dismissal, and by the advice of a council duly called were formed into what was known as the Second Baptist Church. They built a church in 1840—the building now in the possession of the St. John's Presbyterian Church on King street East. They called different pastors, and for a time enjoyed prosperity, but owing to a combination of adverse circumstances the movement did not succeed. It may have been that the time was not ripe for a second church, and consequently it ceased to exist.

Shortly after his coming the Church requested Mr. Robinson to remove to the city permanently and devote all his time to the work here. He accepted the call provisionally, and spent a large portion of his time during 1838 and 1839 in this city, laboring with untiring energy and enlarged success. This he continued to do, until by the earnest solicitations of the people, combined with the blessing of God upon his ministry, he was convinced that it was his duty to accept the permanent pastorate of this Church. He removed his family to St. John, and a parsonage was built on Germain street adjoining the Church. A small building had previously stood upon this lot which had been used as a vestry. In 1841 the rock was removed from under the Church, and the vestry for the use of the Sunday School and prayer meeting was completed.

Music.

For a number of years there were no chants, responses, organ, or paid singers, but the congregation joined heartily in the singing. Up to Mr. Robinson's time there was no music during the taking of the collection, and the noise of the pennies and coppers dropping on the pewter plates was not at all pleasing. The choir prevailed on Mr. Robinson, who was fond of music, to obtain the consent of the deacons for them to give what was then known as a "Copper Tune." After much persuasion the deacons consented, and the next Sunday the choir sang the anthem "Great

is the Lord and Greatly to be Praised." The deacons were much alarmed at such "*dance music*" being given in the house of God on the Sabbath day. At the close of the service they met, and determined that such music must be stopped. Mr. Robinson was instructed to go to the choir at once and stop such unseemly proceedings. The pastor eventually prevailed on the deacons to allow the choir to sing during the collection, on condition that they sing only quiet tunes. This they did for a while, till the prejudice was broken down, when they sang such pieces as they thought best, and the deacons did not again interfere.

In January, 1840, a series of special services were commenced by the pastor and Rev. Charles Tupper, the latter continuing to labor with the pastor during the winter.

In 1841 a revival commenced in the Sunday School. A number of the scholars confessed conversion and were baptized. The work extended to the congregation and a number of young men and women professed a new-born faith.

On the 16th day of May, 1841, the Carleton Branch was formed into a separate church; and in 1842 a church was formed at Musquash, consisting of about twenty members.

At Grand Bay twelve or fourteen persons were baptized and received into the membership of this Church. On the formation of the Fairville Church in 1881, those remaining on our roll were dismissed to that church.

The work was continued at Musquash, Grand Bay and Red Head. There were weekly accessions for months in succession, and a rich harvest of souls were gathered in, so that 1842 was a year of refreshing in this Church and its outposts.

The commercial crisis of 1843 produced much financial embarrassment, and occasioned many removals on the part of church members; but the labors of the pastor were incessant, and the spirit of revival was enjoyed in some measure, though not to the same extent as in the previous year.

The mercantile depression continued and was greatly felt by the Church through 1844; but the work of God advanced despite all depressing influences, and some fifteen were baptized during the year. The pastor was aided in his work by Brother John Francis, whose zeal and earnestness in the cause produced a deep impression on many hearts.

The Portland Church was organized in 1842, and in 1846 the Association met with them, this Church assisting in entertaining the delegates. On the Sabbath an interesting meeting was held in the open air in the neighborhood of "The Bethel" on Britain street. Several were converted, and the worship of God established in that place. In 1847 "The Bethel" was completed and opened for worship. It was designed to be a free house — open to sailors, and any who might be induced to come and hear the message of life. It is worthy of note that "The Bethel" was erected on the very

ground where a house once stood, occupied by a colored sister belonging to this Church, and was for many years consecrated as a place of prayer.

The Baptist Convention was organized in this Church in 1846. At this time the deacons were: N. S. De Mille, Thomas Lockey, Samuel Kinsman, and John Smith. The cause was greatly revived in 1847, twenty being added by baptism and fifteen by letter.

One of Mr. Robinson's methods for aggressive work was to send out the members in bands of four to hold meetings in different parts of the city and vicinity. Besides the places previously referred to these included Brussels street, Pitt street, Marsh Bridge and Loch Lomond. Such a meeting was established on Brussels street in a private room. It soon became a Mission station. In 1847 the erection of the present edifice was commenced, and in 1850 a separate church was organized.

1848 was distinguished by the out-pouring of the Spirit's power. The gracious work commenced in March in the Sunday School under the superintendence of Deacon G. A. Garrison. Eight young persons presented themselves for baptism and were joyfully received by the Church. The good work proceeded as the following report will show. When the Western Association was organized in 1848, this Church reported an increase for year: By baptism 33, by letter 16, restored 3. Total increase 52. Total membership 455. Contributions for Denominational Funds £27 11s. 8½d. (\$110.34).

34 History of Germain Street Baptist Church.

Sunday School: No. of Schools 2, No. of Scholars 200, No. of Teachers 35, No. of Volumes 600, No. of Baptisms from Schools 25.

In 1849 the Sunday School reported 3 Schools, 320 Scholars, and 43 Teachers; while in 1850, after the separation, the numbers had fallen to 1 School, 120 Scholars and 16 Teachers.

Brussels Street Building Dedicated.

The Brussels Street building was completed and dedicated on Sunday, September 1st, 1849. Rev. Theodore S. Harding, who preached the dedication sermon, contrasted the condition of the Baptists in the city at that time with the past, it being forty-six years since he had first visited the city. The Church, not being in circumstances to settle a pastor at Brussels street, made temporary arrangements for assistance by the pastors of the Portland and Carleton churches.

The Associational letter from this Church August, 1849, refers to the time when Father Pettingill opened a prayer meeting in 1808, with only three praying brothers to assist him, and says: "Since then eight Baptist places of worship have been erected in the City and its environs, through the agency of this Church which grew from these feeble beginnings. The most of these churches were supplied at the time with the faithful preaching of God's word. The records of the Church for

the previous ten years show additions by baptism and letter of 600; but the loss by death, dismissals, removals and exclusions left the church at that time with a membership of 334."

Brussels Street Church Formed.

The plan of Associate Pastors for Germain and Brussels streets not working very well, in 1859 the church decided to separate. This was carried by a vote of 57 against 17. This division of the mother church was made with the utmost harmony and good feeling on the part of all, both pastor and people believing that the establishing of a separate church at the other end of the city would lead to a more general knowledge of Baptist doctrines and the consequent extension of the Master's Kingdom. Subsequent history has proved this belief to be well founded. We quote from Dr. Bill's sermon at the dedication of the new building erected here in 1866: "This movement — the division of the church — which we believe was of God, left us without pastor or deacons. Instead of being discouraged, the Church rallied around the standard of the banner of the Cross of Christ, which had been planted here so many years, and directing their united efforts determined to stand fast in the defense of the gospel, and maintain their rank and standing. Unfurling to the breeze the folds of this banner, we went forward proclaiming victory through the Blood of the Lamb, and victory—blessed be God—has been ours."

Readjustments.

Dr. Carey says: "The remnant clinging to this hallowed spot again called Rev. J. G. Casewell to the pastorate, he having about this time returned from England. The following brethren were elected deacons: George A. Garrison, Edmund S. Barteaux, Dr. Simon Fitch and Manuel Francis. Solomon Hersey was appointed treasurer, and G. A. Garrison continued as clerk. The first report to the Association, after the separation, gives the following information: Number dismissed to Brussels street 158; to other churches 7, died 2, leaving a membership of 167. This number was reduced by 27, who were not in full fellowship, so that the real number of members was only 140. Contributions to the Denominational Funds: £27 14s. 7d. (\$110.92.)

After the separation, this Church, which had previously been known as the First Baptist Church, was called the Germain Street Baptist Church. This name it still retains, with the addition of the word "United" which was added when the two branches of the Baptist family in the Maritime Provinces became one.

Rev. Mr. Casewell had many warm friends and admirers, and it was hoped that his splendid pulpit ability would soon gather a large congregation. Hence, notwithstanding discouraging circumstances, the members took hold with the united determination to exert themselves to the utmost to build up the cause here. Old debts

were paid and arrangements made for the support of the pastor and for the general expenses of the Church. The burden fell quite heavily upon a few, and some embarrassment was felt; but by united effort the expenses were regularly met, and indications for the future were favorable. In March, 1851, revival indications were manifested especially among the young, and several professed conversion. Mr. Casewell's health having again failed, he left for England in 1851, and on the voyage passed suddenly from time to eternity.



REV. I. E. BILL, D.D.

PASTOR FROM 1852 TO 1863.

REV. DR. BILL'S PASTORATE, 1852-1863.

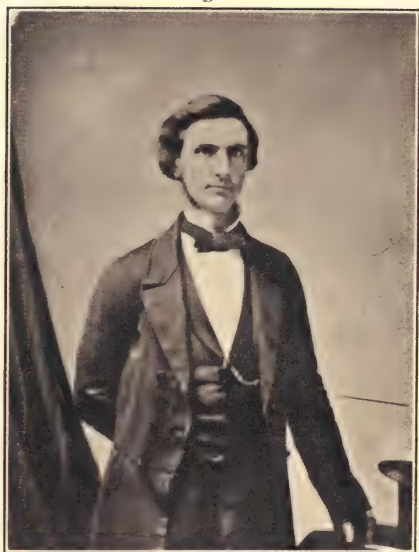
REV. I. E. BILL, of Nictaux, N.S., was the second pastor after the separation. He came in February, 1852, and continued till February, 1863. He labored faithfully and successfully in extending the triumphs of the Gospel—not only in the pulpit but also through the press, as editor of “The Christian Visitor.” During his pastorate of eleven years more than 300 members were added to our number by baptism, and by letter from sister churches. He was present at the laying of the corner stone of the present building in 1877. He is spoken of in the early days of his ministry in this city as one of the most popular preachers of his time. His fluency of speech and power of declamation made him a favorite preacher, and drew large congregations to hear him.

Rev. I. E. Bill was born February 19th, 1805, at Cornwallis, N. S. He was baptized by Rev. Edward Manning, and began to preach in 1827. He was ordained at Nictaux in 1829, where he was pastor for over twenty years, and was greatly blessed in his work—during the first year of his pastorate baptizing 151 persons. He was a warm friend of Acadia College and its affiliated institutions, and was present at the founding of the Academy in 1828. In 1881 Acadia University conferred on him the Degree of Doctor of Divinity.

He established the first Ladies' Boarding School at Nictaux in 1846. He was pastor of Germain Street Church 1852 to 1863. After resigning the pastorate of this Church, he preached in Fredericton, St. Martins and other places. Dr. Saunders says "He was an extraordinary man and minister—loving and beloved. His 'Fifty Years with the Baptists' is a monument." He died at St. Martins, August 4th, 1891, aged eighty-six years.

Dr. Gates in preaching his funeral sermon says: "You can know with what attachment Dr. Bill was bound to this Church, when you recall the fact that he retained his membership here until the last, and it is this Church that now reports another of its members passed into the land—'where sweeps no desolating wind.'" Dr. Gates in concluding says: "Have you not known him; have you not heard him eloquently pleading for the higher education; have you not listened to him as with tender pathos he has pleaded for the millions of the perishing in heathen lands; have you not listened as with burning words he denounced the evils of the time; aye, too, have you not felt the force, the power of his enthusiasm, his hopefulness as he has painted in your presence in glowing colors the coming of the more blessed days—the days of righteousness, of peace, of grace—days of the reigning of Jesus Christ?"

In 1856 the membership of the Church was 229, and in 1860, 320.



REV. HENRY VAUGHAN,

PASTOR FROM 1863 TO 1864.

In 1859 the Deacons were: G. A. Garrison, John Fisher, Manuel Francis, E. J. Barteaux, E. H. Duval, and A. McL. Seely. This year we find the New Year's Conference Meeting referred to for the first time. At the Annual Charity Sermon, the collection was £9.

It is to be regretted that owing to loss of the Records more of the History of the Church during Dr. Bill's pastorate is not available. Dr. Bill himself in closing an historical sermon delivered in this Church in 1863 said: "The remaining portion of the History includes my own life and labors as pastor of this Church. We shall not go into the subject at present, but at some future day, and in other hands, it may be found to comprise a chapter not devoid of interest, as the history of this Baptist Church is rich in incident as it is also rich in suggestion and influence."

REV. HENRY VAUGHAN'S PASTORATE, 1863-1864.

When Rev. I. E. Bill resigned, in 1863, Rev. Henry Vaughan, son of Simon Vaughan, of St. Martins, was called to the pastorate and entered upon his labors in March. He was a graduate of Acadia University and Newton Theological Seminary, and was ordained at St. George in 1862. He was a sound preacher and well qualified to fill the pastoral office, and his friends looked forward to a long life of usefulness in the Master's service.

The Second Building.

The old Church, built in 1818, and enlarged in 1838, was out of date and not in keeping with the progress of the city. It was therefore resolved, in March, 1864, to erect in its place a substantial brick building. To this work the pastor gave himself with untiring zeal and unabated energy, contributing of his own means and obtaining subscriptions from his relatives and friends to forward the undertaking on which he had set his heart. The corner stone was to have been laid on the 24th of August, but the pastor was suddenly taken ill, and died on the 14th of September, 1864. On the 22nd of September the corner stone was laid with appropriate ceremonies, but a shadow was thrown on the scene, for the loved and laborious pastor was not there, but had gone to his rest and reward.

The vestry was completed and dedicated on the 6th of February, 1864, when a discourse was delivered by Rev. I. E. Bill commemorative of the life and work of the Rev. Henry Vaughan. Mr. Vaughan is the only pastor of this Church since its formation who had died while pastor.

The Church was completed in 1866, and was built of brick with cut stone trimmings. It was of the Gothic style of architecture in use in the early part of the fourteenth century, with some adaptations. It had a frontage of fifty feet on Germain street, and seventy-five on Queen. The entrance was through the tower in the centre of

the building and was surmounted by a portal pleasing to the eye. The vestibule had a groined roof, and the ceiling of the main auditorium, being supported by pillars, together with the Gothic roof, gave a very pleasing appearance to the interior. There were galleries on three sides of the church, the choir and organ occupying the one facing the minister. The main audience room was dedicated on the second Sunday in November, 1866. It was a beautiful sanctuary, commodious, homelike and pleasant, suggesting the words of the Psalmist: "How amiable are Thy tabernacles, O Lord of Hosts." The Baptistry was in the Vestry, on the northern side of the room, the platform being over it, and the seats arranged to face the same way. Off the Vestry were the Parlor and Infant classrooms, in the same position as in the present building, while the Library was in the south-west corner. The cost of the building was \$40,000.

The Parsonage faced on Germain street, and was built of wood, being the building erected in 1840. In 1872 it was remodelled at a cost of \$1,400, and made very comfortable for the family of Rev. Dr. Carey.



REV. G. M. W. CAREY, D.D.

PASTOR FROM 1865 TO 1881.

REV. DR. CAREY'S PASTORATE, 1865-1881.

REV. G. M. W. CAREY was invited to visit the city in August, 1865. He came, preached for three Sundays, and received a unanimous call to the pastorate. He accepted and entered upon his labors here on the third Sunday in December, 1865.

Death of Rev. Samuel Robinson.

The death of Rev. Samuel Robinson occurred September 16th, 1866, after long and successful pastorates in this and Brussels Street Churches. For some twelve years he was pastor here, during which time 374 persons were added to our membership by baptism and 188 by letter — a total of 562. At Brussels Street Church he labored from 1850 up to the time of his death — sixteen years — and was the means under God of adding to the membership of our sister Church 456 by baptism and 191 by letter — 647 in all. During his two pastorates in this city, which covered the long term of twenty-seven years, he thus received into the two Churches the large number of 1,209 persons. Mr. Robinson probably did more than any other man of his time in extending Baptist principles in this city and county, and his work was greatly blessed by God.

Revival Services.

On January 17th, 1870, Elder Knapp, of Illinois, who had been invited to the city by Germain and Leinster Street Churches, commenced special services. The plan adopted was to meet alternately in each church a week at a time, and hold united services. Elder Knapp's sermons were searching and powerful, striking terror to the hearts of the ungodly, and convincing the backslider of his sinfulness and bringing him back to a realization of his duty to God and the Church. The meetings were largely attended, and a profound impression was made on the minds of the unconverted. As a result of these services 103 persons were added to the Church by baptism and by letter.

Church Debt Paid.

A debt of \$15,000 rested like a heavy burden upon the Church, crippling its energies and hindering the out-flow of its benevolence. This amount had been gradually reduced till in 1871 — five years after the completion of the edifice — there remained the sum of \$6,400, which was covered by a mortgage. This the young men of the Church resolved to make an effort to have removed. A committee composed of James Harrington, James S. Harding and Thomas D. Denham were appointed to devise a plan to pay off this debt. They submitted a scheme for its reduction by weekly payments of ten cents by

each member of the Church. So far as we can learn this is the first application of a Weekly Offering system in this Church. At the end of two and a half years, the committee reported that \$2,000 had been raised and paid on the mortgage. This so encouraged the Church that an effort was successfully made to secure larger subscriptions, and the entire debt was paid off on Christmas eve, 1873. In doing this the Church was greatly indebted to the generosity of Mr. Henry Vaughan, whose subscription and those of his family and friends amounted to \$1,700 — over one-third of the whole amount. It is believed that this was the first time in the history of the Church when the property was entirely free from debt. Now, in 1910, history is repeating itself.

Building Damaged by Fire.

On the 28th of January, 1874, at midnight, the Church was discovered to be on fire, the building being considerably damaged, and the organ completely destroyed. The amount of the award, \$4,676, was, however, sufficient to repair the damage. Various churches and halls were offered for the use of the Church, till the building could be repaired. Among these were Brussels Street, Leinster Street, and Calvin Churches, the Mechanics' Institute, the Academy of Music and the Y. M. C. A. The offer of the Y. M. C. A. was accepted, and their hall on Charlotte street was used till the Church was

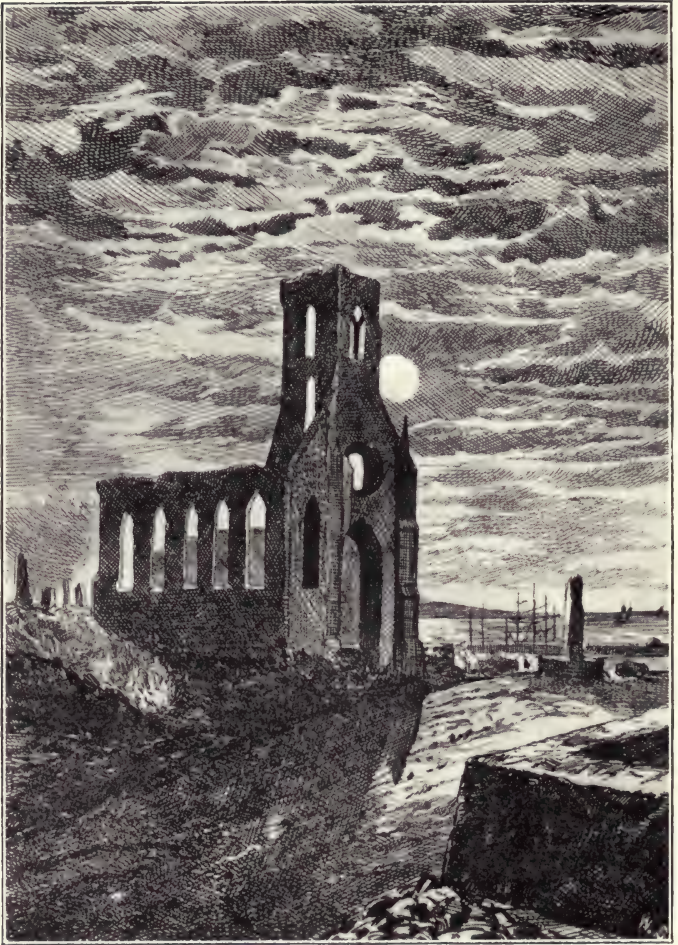
ready for occupancy. On the following Sunday the pastor preached a powerful sermon — alluding to the loss by fire, and showing how much worse our condition would have been, if the debt had not been paid off.

This year a finance committee composed of G. M. Steeves, J. J. Bostwick and the writer was appointed to oversee the finances, and enlist all members of the Church and congregation in this part of the work. Feeling that the time was not ripe for the introduction of a weekly offering system, they introduced a monthly one, and from this time to the present full annual financial statements have been issued.

In February the pastor was granted leave of absence to visit Great Britain. He left in April and returned in August much improved in health. On his return, he delivered in several places a most interesting lecture on "Westminster Abbey."

In 1874, a Mission Sunday School was started at Portland Bridge, with a view to looking after the neglected children in the vicinity of York Point. J. J. Forest was the first Superintendent and was followed by J. J. Bostwick, with whom the writer was associated.

The Young People's Meeting was organized in 1876, largely through the efforts of Brother E. H. Jones. This same year permission was given the Fire Department to connect the Fire Alarm with the Church bell.



THE SECOND BUILDING IN RUINS.

On June 13th, 1877, a beautiful Communion Service was presented to the Church by Deacon and Mrs. Dyall.

Church Destroyed by Fire.

June 20th, 1877, is a memorable day in the history of this city, as on that day two-thirds of the main part of the city was wiped out by fire. Our Church in common with all others in the burnt district was entirely destroyed, leaving only a picturesque ruin as shown in the oil painting by Mr. J. C. Miles, and in the frontispiece of Stewart's "Story of the Fire."

Nothing was saved from the building but the new communion service, and this only by the persistent effort of Mrs. Dyall. The Bell, the gift of Captain George W. Marsters, was found embedded in the ashes, this being the second time for it to receive its Baptism by Fire. It was shipped to the founders in England and recast, and is still in use at the present time.

On Sunday, June 24th, the Church met for worship with the Brussels Street Church. Invitations were received from Brussels Street and Calvin Churches, and from Peerless Lodge of Odd Fellows to make use of their buildings. The new Portland Bridge Mission Building was nearly completed, and available for the use of the Church.

The offer of Brussels Street Church was accepted, and we united with them till their new pastor, Rev. A. J. Wilcox, arrived, when the Sunday

evening service was held in Calvin Presbyterian Church, the week-night meetings being held in the Mission Hall.

At a meeting held June 26th, a letter was read from the Charlottetown Baptist Church, enclosing a draft of \$450, to be divided between this and Leinster Street Churches. This was the first contribution towards rebuilding and was highly appreciated. It was our privilege in turn in 1889 to assist this church to a small extent, when their building was destroyed by fire.

While the new edifice was in course of construction, this Church and Leinster Street united in sending Rev. J. D. Pope to England and Scotland, and Rev. G. M. W. Carey to the Upper Provinces and the United States, to raise funds to assist the two Churches in rebuilding. The net result from their efforts, after deducting expenses, was \$5,221, which was divided equally between the two Churches.

The Third Building Erected.

In order to provide additional accommodation in the new building, the Church purchased from Deacon Francis the adjoining lot on Queen street, giving us 100 x 120 feet in all.

At the laying of the corner stone of the present building the following ministers, besides the pastor, were present and took part in the ceremony: Revs. Dr. I. E. Bill, J. P. Parsons, W. P. Everitt, and A. J. Wilcox. The ceremony, which was very

impressive, commenced by the choir singing the hymn:

“How pleasant, how divinely fair,
O Lord of Hosts Thy dwellings are!”

Dr. Carey concluded the reading of the corner stone document with these words:—“And now perplexed, but not in despair; cast down, but not destroyed; with faith and trust in the God of Bethel, our fathers’ God and our God, and in the Lord Jesus Christ, on this Tuesday afternoon, second of October, 1877, in the forty-first year of Her Majesty’s reign, and the eleventh of the Dominion of Canada, Earl Dufferin, Governor General, and the Hon. S. L. Tilley, Lieutenant Governor of New Brunswick, the ninety-second year of the incorporation of St. John, and the sixty-eighth of the Germain Street Baptist Church, we lay this corner stone with the fervent prayer and aspiration that the spiritual glory of the Temple now being raised may far surpass the glory of the former temples which have risen on this site.”

The following were placed in a tin box and deposited in the corner stone:—Documents taken from the ruins of the former building; List of Officers, August 24th, 1864; Statement of Pastorates of Revs. I. E. Bill and Henry Vaughan; Names of the Founders, Organizers and Pastors of the Church; List of Officers and present number of Members; Statement of the Sunday School before the Fire; Baptist Hand Book of New Brunswick, Nova Scotia and Prince Edward Island; Copies

of The Christian Visitor; Silver coins,— 5, 10, 25 and 50 cents Dominion Currency; together with the documents read at the laying of the present corner stone.

On Sunday, February 24th, 1878, we met for worship for the first time in the vestry of the new Church. The pastor being detained at Annapolis, on account of a storm, Rev. George Armstrong preached in the morning and Rev. Dr. Watters, of St. David's Church, in the evening.

Dedication of the Church.

The main audience room of the Church was opened on the 11th of August, and dedicated to the worship of the Triune God, with appropriate services. Rev. Dr. I. E. Bill, a former pastor, preached in the morning from Acts 20: 35— "Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.' " He spoke earnestly and impressively on the duty of giving, urging upon the congregation the benefit of giving liberally so as to place the Church as soon as possible in the same position financially as previous to the Fire, when there was not one cent of incumbrance on the property.

The pastor preached in the evening from Haggai 2: 18, 19 — "From the day that the foundation of the Lord's temple was laid, from this day will I bless you." Dr. Carey concluded as follows: "From this day may the blessing of God rest upon the place and the people, the worshippers and their

work, and may the glory of the latter house be greater than that of the former. May spiritual and temporal prosperity abide and abound on it, and may it be an earthly palace for the Prince of Peace." The house is tasteful and commodious, with a seating capacity of about 850. It was the first church edifice completed after the fire. In April of this year, the hour of evening service was changed from 6 to 7 o'clock.

From Associational Letter, 1879.

"The total cost of Church and Parsonage, including organ and furnishings was \$46,000, of which \$30,000 has been paid, including \$4,000 contributed this spring by four liberal members of the church and congregation. This leaves a debt of \$16,000. Additions during the year: by baptism 14, by letter 4, reinstated 1. Loss: by death 3, dismissed 3. Present Membership 474. Attendance at Young People's Meeting during the winter, fully 100. At Portland Bridge Mission the average attendance at the Sunday School was 90, and on Sunday evenings from 300 to 400. Our Licentiate, Brother John F. Burditt, who has nearly completed his course at Newton, spent his vacation laboring in this field, and his work was highly appreciated. Brother W. F. Parker, (now Rev. W. F. Parker) spent his vacation working among the colored people at Spar Cove, and was blessed in his work. Our Sunday School has been in a prosperous condition during the year, though still not as large

as previous to the fire. Number of Scholars, 170, Teachers, 18. Volumes in Library, 250."

Rev. John F. Burditt.

Upon the completion of Brother Burditt's theological course, he volunteered for Missionary work in India, whither he proceeded under the American Baptist Foreign Missionary Board. At first associated with Dr. Downie, at Nellore, while studying the language, he later founded a mission in a new field at Udayagiri, where he was successful in building up a very flourishing church. After ten years of unremitting labor he returned home on furlough. Upon his return to India he was stationed at Narsarapette, where three years later he died of typhoid fever, in 1894 — a martyr to his too strenuous endeavors in the cause of Christ. Thus has our church had the honor of sending out laborers into the Master's vineyard.

Rev. Dr. Carey's Resignation.

Rev. G. M. W. Carey having resigned the pastorate, and accepted a call from the Princess Gate Baptist Church, Liverpool, Eng., preached his farewell sermon, March 6th, 1881. The house was filled to overflowing and many were turned away. Dr. Carey preached a powerful sermon from Acts 20: 26-27, 31-32. Both preacher and congregation were visibly affected during the discourse. On March 11th the farewell

meeting was held, and despite a heavy rainstorm the church was completely filled. Besides the members of the congregation there were present representatives of the various denominations of the city to say farewell to one who by his faithful work, not only in his own Church and denomination, but in all departments of Christian work, as well as by his kindly manner and upright character, had won the respect and love of all with whom he had been brought into contact. As a slight token of appreciation, handsome presents in silver and a beautiful French marble clock were presented to Dr. and Mrs. Carey. During his pastorate of fifteen years, Dr. Carey had preached fifteen hundred sermons, baptized three hundred persons, solemnized three hundred marriages, and delivered one hundred and fifty lectures.

Rev. G. M. W. Carey was born in Belfast, Ireland, March 10th, 1829. He received his early education at the Moravian Village, Grace Hill, Belfast, and when a boy came to Canada with his parents. He attended the Grammar School at Vankleek, Ont., and at the University of Rochester, N. Y., took the Degrees of B.A. and M.A., and also graduated in Theology in course. Later he received the *ad Eundem* Degree of M.A. from Acadia University, as well as from the Baptist College, Toronto. He also held a certificate from the University of Chicago for having successfully completed the advanced

course in Hebrew, and in 1894 the Honorary Degree of D.D. was conferred by Acadia. He was ordained after his graduation from Rochester, and was pastor of the Queen Street Baptist Church, St. Catherines, Ont., for ten years. He then came to St. John, and labored successfully with this Church for fifteen years — 1865-1881. He was then called to the Princess Gate Baptist Church of Liverpool, England, where he remained four years. Returning to Canada, he was pastor at Brantford and Ottawa, Ont., for some years, when he returned to St. John, having accepted the pastorate of the Brussels Street Church of this city — remaining from 1893 till 1899. He then went to Ottawa, where at his daughter's home, surrounded by his wife and family, he lay down to rest, and in his sleep passed peacefully away — in just such manner, as he himself had often expressed the desire that his passing might be.

Dr. Carey was one of the most eloquent preachers who have filled this pulpit, and drew large congregations, especially to the evening services. As a lecturer also he was very popular — his lectures on "The Siege of Derry," "St. Patrick," and "The Making and Ministry of Money," always drew crowded houses, and were delivered for the benefit of various churches and societies. His genial manner and exemplary Christian character endeared him to all classes in the community. He was a true optimist, and looked forward to a confederation of the English Speaking Peoples

of the globe, to promote religion, learning, commerce and peace.

REV. W. M. WEEKS' PASTORATE.

On the 8th of April, 1881, Mr. William M. Weeks, the pastor elect, was ordained by a Council called for that purpose, and inducted into the pastorate. This year revised rules of order were reported by a committee, and adopted by the Church. During the year the debt was reduced \$1,600, of which amount \$300 was raised by the Ladies' Mite Society. The Weekly Offering system, which is still in use, was also adopted. At the end of a year Brother Weeks resigned the pastorate and returned to the United States.

PASTORATE OF REV. HENRY CROSS.

On the 24th of March, 1882, a call was extended to Rev. Henry Cross. He accepted and entered upon his duties on Easter Sunday. A formal recognition service was held May 11th, at which Rev. Dr. I. E. Bill was chairman, and representatives of the city churches were present.

Y. P. S. C. E. Organized.

On February 12th, 1883, the Young People's Society of Christian Endeavor was formed and took the place of the Young People's Meeting, which had been held regularly since 1876. The following were the first officers: T. D. Denham,

President; F. W. Wigmore, Vice-President; W. C. Cross, Secretary; Donaldson Hunt, Treasurer. To Deacon T. S. Simms is due the organization of this society — the first to be formed in Canada. It was only two years previous that the first society had been organized by Rev. Francis Clark, the father of the Christian Endeavor movement. Brother Simms brought from Portland the idea of this organization, and a copy of the constitution of the parent society. He was anxious to start a branch here, in which he was warmly supported by the pastor. Shortly after the formation of the Society there were 24 Active and 29 Associate Members, Total 53. In 1896 the membership had increased to 171 Active, and 18 Associate, Total 189.

In February, 1904, The Coming of Age Anniversary of the Society was held, and again in 1908 the Twenty-Fifth Anniversary was celebrated in an appropriate manner, on which occasion an Historical Sketch of the Society was prepared and read by Donaldson Hunt. At the present time (1910) there are upon the roll some 120 Active, and 40 Associate Members — Chas. R. Wasson, President. An interesting feature of the work of the Society at the present time is the supporting by the members of a native helper in India.

During the twenty-seven years of its existence this Society has proved a great help to the younger members of the Church, and we trust will continue to do so.

Ordination of Rev. E. H. Jones.

Our brother, E. H. Jones, who had been for some years an active member of this church, having completed his course at Newton and been appointed by the American Baptist Foreign Missionary Board as a Missionary to Japan, was ordained to the ministry August 19th, 1884, by a Council convened in this Church. Rev. W. F. Parker, who as a young Christian worker in this Church had been associated with Brother Jones in the work here, preached the ordination sermon. Towards the close of Dr. Gates' pastorate Brother Jones made a short visit to the city, being home on furlough, after which he returned to Japan, where he has been laboring for over a quarter of a century.

At the annual meeting in January, 1885, Rev. Henry Cross resigned the pastorate after three years service with us. He preached his farewell sermon Sunday, March 22nd.

Rev. Henry Cross was born at Beeston, Nottinghamshire, England, December 12th, 1840. When a boy he was sent to private schools in his native village, and in his youth he attended a college at Nottingham four miles distant from his home. Mr. Cross was baptized into the fellowship of the Baptist Church at Beeston, March 4th, 1855. At the age of seventeen years the Church granted him a license to preach, and he was known throughout his native country as the "boy preacher." In

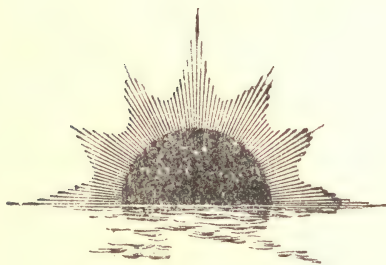
1858 he entered the Baptist college at Nottingham, now known as the Midland Baptist College, from which he graduated in the spring of 1863. On graduating from college he became the pastor of the White Friars Lane Baptist Church, Coventry, which he served for eleven years.

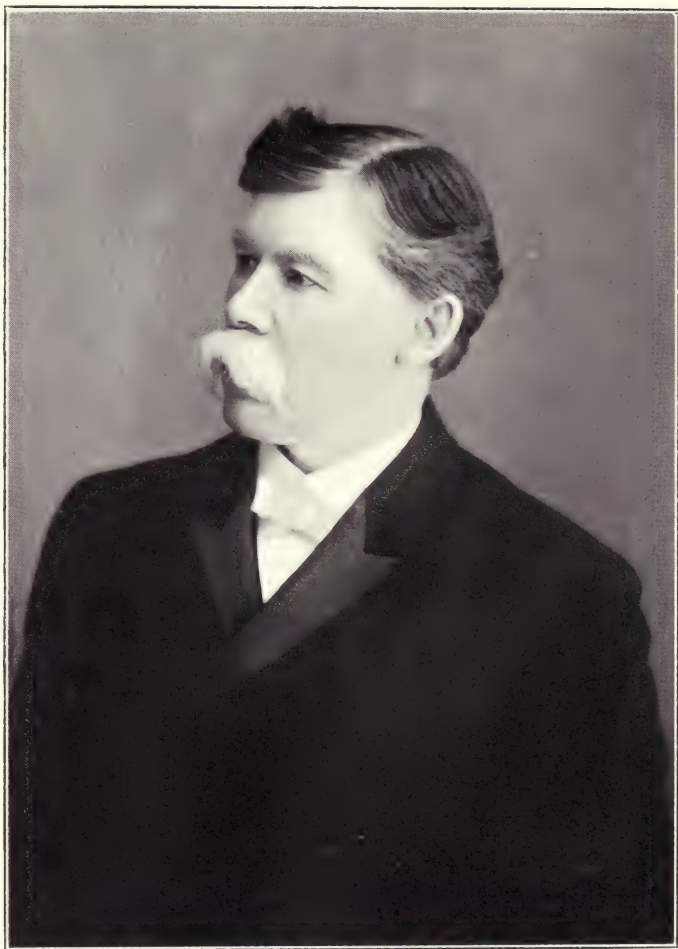
Mr. Cross left Coventry for the United States in 1874 and received a call to the pastorate of the First Baptist Church, St. Paul, Minn., in 1874, where he remained for four years. In 1879 he became the pastor of the Pilgrim Baptist Church, New York City. He resigned this pastorate in August, 1881, on account of his broken-down condition caused by the death of his wife.

In the spring of 1882 Mr. Cross accepted a call to the pastorate of the Germain Street Baptist Church, St. John, N. B. In 1886 he became pastor of the Baptist Church in Manasquan, New Jersey, where he remained until 1892. For the next four years he was pastor of the Washington Street Baptist Church in Orange, New Jersey. In 1896 he returned to Manasquan and served the Baptist Church there for nine years longer, until 1905, when he retired from the active pastorate making his home in Red Bank, New Jersey, where he is still engaged in preaching the Word as opportunity presents.

While without a pastor the pulpit was supplied by Revs. T. S. McCall, of Toronto, and J. W. A. Stewart, of Hamilton.

The report to the Association in 1885 says: "For a long time it has been our privilege to have one or more brethren licensed to preach the Gospel. Among them our Brother Deacon E. H. Duval was for many years a standard bearer, till his Master called him home. Then came Brother J. F. Burditt, now a missionary in India; Brother W. F. Parker, now pastor at Woodstock; Brother George F. Jenkins, at present pastor of a church in Maine, and Brother E. H. Jones, now a missionary in Japan."





REV. G. O. GATES, D.D.

PASTOR FROM JANUARY 1ST, 1886, TO DECEMBER 31ST, 1900.

NOVEMBER 2ND. 1902, TO APRIL 1ST, 1906.

DR. GATES' PASTORATE, 1886-1900.

IN September, 1885, the Church extended a call to Rev. G. O. Gates. He accepted, and entered upon his duties on New Year's Day, 1886, being present at the Annual Conference Meeting. On the following Sunday he preached to large and attentive audiences. At the close of the evening service Rev. Dr. Goodspeed on behalf of the Church extended the right hand of fellowship to the new pastor and his wife. A recognition service was held January 19th, at which there were present Reverends Goodspeed, Cahill, Bruce, Shawffield, Stewart, Gordon, Spencer, Hopper and Saer. Dr. Goodspeed, who presided, welcomed Brother Gates to the pastorate and said "Though Mr. Gates had never preached here before, and was known to the Church by reputation only, a record is better than any fugitive effort in the way of preaching," Mr. Cahill, in his address to the pastor, said "Your obligation is to fill the pulpit, but the obligation of the members is to fill the pews."

Reduction of the Debt.

This same year the church was encouraged by the gift of \$200 from Mr. Jacob Bradshaw, which they resolved to place in the Savings Bank to form the nucleus of a Sinking Fund, for the purpose of paying off the debt on the Church property.

In 1879 quarterly collections were commenced for this purpose by means of envelopes. This plan has been continued, but the payments made monthly, and the mortgage reduced \$1,000 every second year.

In 1888 our hearts were cheered by the generous donation of Mrs. James Dyall of \$1,000 towards the reduction of the debt. At her death in 1892 she also left the residue of her estate to the Church. In 1893 the debt was reduced \$4,600 — this amount being made up by the first payment on the bequest of the late Mrs. Dyall \$3,603, a rebate of \$500 from the estate of the late J. H. Moran, and the balance from the Sinking Fund.

The total amount received by the Church from the estate of Mrs. Dyall was \$7,160, all of which was applied towards the reduction of the debt.

In 1887 the Sunday School and all Societies in the Church were at their request placed under the direct control of the Church, and have since reported to the Annual Meeting. This year, also, the Roll was thoroughly revised and the active membership reduced to 257, the non-resident members being placed on a separate list.

Mission Founded.

In February, 1889, a Mission was founded in the North End of the City by W. C. Cross and others associated with him. At first held in a room in the rear of a grocery store on Sheriff street

it soon outgrew its early quarters, and in the fall of the same year a building was erected on Murray street, at a cost of about \$750, whence its present name — "The Murray Street Mission." The large majority of the workers have always come from Germain Street Church. In addition to the regular Sunday School at 9.30 a. m., a week-evening prayer meeting has been conducted during a large part of the time. At present, Chas. R. Wasson is Superintendent, with L. W. Simms and W. E. Roop as Assistant Superintendents.

In 1890 Dr. Gates was offered the position of Secretary of the Foreign Mission Board — a position he was eminently qualified to fill, but at the earnest solicitation of the Church he declined the appointment.

In 1892 Brothers William Lewis, C. C. Parker, and J. H. Wasson were elected Deacons.

On January 5th, 1894, was held the Roll Call of the Church, the number on the roll being 436, 277 resident and 159 non-resident. Of the resident list, 133 responded personally and 58 by letter, while 13 sent word that they were unable to be present through sickness, or absence from the city. Of the non-resident members, 10 reported verbally and 11 by letter.

1895 was a year when as a result of faithful planting of the seed of truth by the pastor and others a large in-gathering occurred. We reported

to the Association: "Additions by baptism 77, by letter 20, by experience 2, total 99. Present Membership 461." At the Communion service in April, 59 new members received the right hand of fellowship.

This year the Convention held its Fiftieth Anniversary with this Church, where it will be recalled its first meeting had been held. Our contributions to Denominational objects amounted to \$902 this year, and in 1897 \$1,200. This contrasts favorably with 1887, when only \$281 was raised for these objects.

Rev. Louis Duval.

In 1895 Brother Louis Duval was licensed to preach. After completing his course at Acadia University and Newton Theological Seminary, our Brother and his wife went to Africa to labor for the Master. Returning home on furlough in 1909, he remained about nine months, and has since returned to his work in the Great Dark Continent, where he has had the experience of erecting a Church upon this — one of the outposts of the great Master's Kingdom. His first boy convert is now studying to prepare himself for the ministry to his fellowmen.

Dr. Gates' Trip to the Orient.

After faithful service with the Church for over twelve years the pastor was granted six months leave of absence to visit the Holy Land,

Egypt and Europe. A farewell service was held March 9th, 1898, which was largely attended. An address was presented prepared by Dr. S. McCully Black from which we quote — "We remember tonight with grateful hearts the large blessings which have come to the Church under your ministry; we would call to mind the glad and joyous experience which by the favor of God we have been permitted to enjoy together; the pleasant fellowship which has characterized all our meetings; the blessings of the Sanctuary; the peace and harmony which have prevailed in the Church; the seasons of special blessing which have been enjoyed; the large number that you have been permitted to baptize and welcome to the fellowship of the Church; the enlargement of the Church's benevolence and its increasing interest in all our Denominational work; the training of the young; the growth of the Sunday School and of Local Mission work, and the general enlargement of the Church's activity." To the address Dr. Gates made a feeling reply.

On the return of Dr. Gates from the east, and of Mrs. Gates from Great Britain, whither she had gone to meet him, a welcome service was held on the evening of September 8th, when an informal address was presented. Dr. Gates in reply spoke at some length of his trip, especially of his experiences in the Holy Land. All were glad to welcome Dr. and Mrs. Gates back and to find them looking so well, and the opinion was

expressed that as a result of his six months vacation, the pastor had added more than as many years to his life.

Shortly after his return the pastor commenced a series of twelve sermons on the Holy Land. These were highly interesting and instructive, and the desire to hear them so general that the Church was packed to its utmost capacity and still many were unable to gain admission. At the close of the sermon on "The Holy City — Within the Walls," Professor L. W. Titus sang very acceptably "The Holy City."

The Sunday School.

In 1899 a number of the young men purchased the lot of land adjoining the church property on Germain street — 50 x 190 feet — at a cost of \$1,680. This they transferred to the Trustees of the Church for the purpose of ultimately erecting a Sunday School building thereon.

In the same year Deacon T. S. Simms resigned as superintendent of the Sunday School — a position which he had filled most acceptably for the long period of twenty-five years. Upon his retirement, W. C. Cross was elected as superintendent, and has held this office since that time. At present our Sunday School is in a very flourishing condition. In the main school, the enrollment shows 8 Officers, 28 Teachers and 270 Scholars. A feature of our Sunday School work has been the large amount raised by the scholars for Missionary



THE PRESENT DIACONATE.

purposes, at least \$100 per year having been contributed by our Scholars during the last seven years to the Glendinning Fund.

In 1900 Brothers W. H. Colwell, S. H. Davis, and W. C. Cross, were elected deacons.

Resignation of Dr. Gates.

At the end of 1900 Dr. Gates tendered his resignation of the pastorate he had so acceptably filled for the previous fifteen years, and the Church was reluctantly compelled to accept it, Dr. Gates feeling that it was his duty to accept the call from the Windsor Church. A proposition made by the ladies, and heartily supported by the entire Church, was for Dr. Gates to take a year's rest from the pastorate, and at the end of this time again take up his work here—the Church to provide for supply. All efforts however, to induce him to reconsider the matter were in vain, as he had accepted the call from Windsor immediately after tendering his resignation.

In closing his farewell sermon Dr. Gates said: "There is no spot in the Old World or the New so dear to me as the City of the Loyalists, by the side of old Fundy. I love its streets, its bracing air, and the push and energy of its citizens. There is no better place in the world for a man who loves the work, and no city on the continent where the great heart of Christianity beats truer for what is good and pure and holy. I do not know why I am going, but I have said I am going and I expect

to go. They say that a tree which has been long rooted in one place will not grow in a stranger soil. If this be so, maybe I shall return. I am doing what I feel I ought to do, and who can oppose God's leading?"

One of the city papers referring to Dr. Gates said: "As a preacher he is unsurpassed by any in the city, and as a citizen his personal popularity extends far beyond the bounds of his Church and Denomination, and his departure will be keenly felt." An address, engrossed on parchment by T. H. Belyea, and bound in Morocco, was presented to Dr. Gates by the Church; and a purse towards fitting up his library by the ladies.

REV. J. D. FREEMAN'S PASTORATE.

A call was extended to Rev. J. D. Freeman March 1st, 1901. Brother Freeman accepted the call, and preached here for the first time on Sunday, April 21st. On the 18th of April a recognition service was held to welcome our new pastor to the Church and City. Deacon Simms on behalf of the Church extended a hearty welcome to Mr. and Mrs. Freeman. Rev. Ira Smith cordially welcomed him to the city on behalf of the Baptist Churches, and Rev. Dr. Read on behalf of the Evangelical Alliance. In responding, Mr. Freeman expressed his fraternal feelings towards the other denominations, which as he increased in experience he thought more and more highly of; while at the same time his attachment to his own grew stronger.

It was his desire to give himself fully to the service of Christ, in the Church and in the community. At the close of his first Sunday service, the pastor baptized two young members.

In 1902 extensive repairs costing \$2,700, were made to the walls of the Church, which put the building in first-class condition. This year the Roll of Membership was revised with the following result: Resident Members 351, Non-Resident 102, Total 453.

In May, 1902, Mr. Freeman resigned and left in July, after a short pastorate of fifteen months.

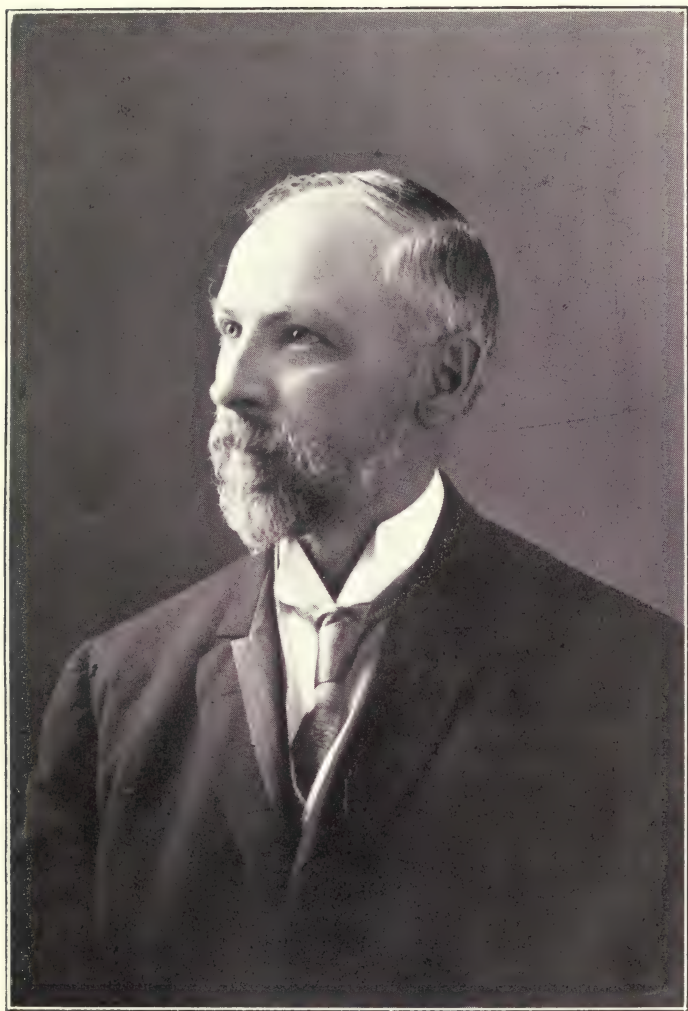
A farewell social was held in the vestry July 3rd and an address presented from which we quote: "Especially were we impressed with the importance of your ministry in respect to preaching of the Gospel. Your interpretation of the truth has been marked by deep spiritual insight and fine powers of analysis, and the expression of it has been rich, full and strong — a constant inspiration and incentive to spiritual meditation and Christian living." On the following Sunday the farewell sermon was preached from Phil. 3: 14. After delivering an able and thoughtful discourse, Mr. Freeman said: "A farewell word. Let it be brief as befits the brevity of my ministry with you. Yet I cannot forget that I am saying 'Good Bye' tonight to the goodly fellowship of Baptists in these Maritime Provinces. They have been good to me and I love them. They have given me a large place to work among them, and I have been

proud to occupy it to the best of my ability. I could have been happy in the thought of further years of service in the ranks of the ministry of these Provinces by the Sea.

“Eight of the best years of my life I have been permitted to work within a day’s journey of the place where I was born. No people can ever be quite so dear to me as these. And now, dear people of this Church, let me publicly thank you for all your co-operation and loving appreciation from the first day even until now.”

Rev. John D. Freeman was born in Queens County, N. S. He took his B. A. at McMaster University and his M. A. at Acadia. He has been pastor at Guelph and Whitby, Ont.; at Fredericton, and Germain Street, N. B., at Bloor Street, Toronto; and is now pastor of a very old church at Leicester, England, being only the third pastor the church has had during the past one hundred years.

Since leaving the city Mr. Freeman has published two devotional works — “Life on the Uplands” and “Concerning the Christ.” These have had a large circulation and have been greatly prized for their purity of diction, elevated style, and spiritual insight.



THOMAS D. DENHAM
CHURCH HISTORIAN.

DR. GATES RECALLED.

ON MR. FREEMAN'S departure in July, 1902, Dr. Gates received a most unanimous call to return to the city and again take up the work of the pastorate of this Church. At the Conference meeting held August 1st, Dr. Gates' letter of acceptance was received with great satisfaction, which was expressed by all rising and singing the doxology.

Dr. Gates resumed his work here on Sunday, November 2nd, when he preached to large congregations both morning and evening. The evening sermon was based on Acts 13: 26 — "To you is the word of this salvation sent." Preceding the sermon, Dr. Gates expressed his gladness at returning to those whom he had learned to love in other days. He thanked them for all their goodness, and asked that their prayers might be offered for him, that while he was a citizen of St. John he might so labor together with them, that the city might be the better and more as God wanted it to be. He was proud of the City of St. John. No one could go away from it, as he had done, after working among its people for many years, and return without the feeling of being home again, and the inclination to whisper a benediction over the place. On the following Wednesday evening Dr. and Mrs. Gates were warmly welcomed back by a largely attended Church social. Deacon Simms, who presided, said it was seventeen years

since Dr. Gates first took charge of the Church. Now after an absence of nearly two years, he returned to a united, well organized Church in a good financial condition. He pledged the hearty support of the congregation. He also warmly welcomed Mrs. Gates, who is held in love and esteem by all. Dr. Gates expressed great pleasure in resuming the pastorate that had been very dear to him. There were many reasons that made it pleasant, chief among which were the confidence shown to him by Church and people, and because he regarded this as an ideal city in the various relations in life, particularly interdenominational harmony, and because that in coming back he felt he had done what the Lord wished. During the evening the Sunday School Orchestra played several selections.

In January, 1903, the following additions to membership during the previous year were reported:—by baptism 17, by letter 5, by experience 1, total 23. Present membership 582. Received and expended for all purposes, \$8,508.

In 1904 the Church adopted the Canadian Edition of The Baptist Hymnal for use at the Sunday services, which has given very general satisfaction.

Maritime Baptist Union.

At a meeting of the Church held September, 1904, the pastor gave an interesting account of the movement for the union of the Baptist and Free Baptist Churches from its inception up to

that time, and presented the following resolution: "Resolved — That the Germain Street Church is prepared to enter into organic union with the Free Baptist Churches of New Brunswick, on the Basis of Union as adopted by the Convention held in Truro, August, 1904, and by the Free Baptist Conference, September, 1904." This was unanimously adopted.

A very large measure of credit in the progress of this movement is to be accorded to Dr. Gates, who by his energetic and strenuous endeavors as Chairman of the Union Committee, representing the Baptists, may be said to have been greatly instrumental in consummating the Union of these two branches of the one Body.

At the formal Uniting Service, held in Main Street Church, City, on October 10th, 1905, a History of the Union Movement during the past twenty years, from the standpoint of the committee appointed by the Baptists, was appropriately read by Dr. Gates; while on the same occasion a History of the Union Movement, from the standpoint of the committee appointed by the Free Baptists, was presented by Dr. McLeod.

During the latter part of February, 1905, Dr. A. C. Dixon, of the Ruggles Street Baptist Church, Boston, spent four days with us assisting the pastor in holding special Evangelistic meetings. These were held each afternoon and evening. Dr. Dixon's exposition of Scripture was powerful and convincing, though clothed in the plainest

language, and arrested and held the attention of thoughtful men and women, not only of our own congregation but from other churches as well. As a result of these meetings, which were continued after Dr. Dixon left, there were a number of additions to our membership, including nearly thirty from the Sunday School.

Men's League.

In September of this year was formed the Men's League, an organization of the men of the congregation to meet for a half-hour's Bible study, during the fall and winter months, at the conclusion of the morning service. To T. S. Simms is to be given the credit of initiating the movement. Since its organization it has met regularly, under the efficient leadership of Mr. E. M. Sipprell, and has been productive of much interest in the study of the Word. During the winter months also a programme of Social and Literary evenings has been prepared and a Banquet held.

Dr. Gates' Resignation.

On Sunday, the 11th of February, 1906, to the infinite regret of the Church, the pastor's resignation was read, in which he said: "In reaching this decision I trust I have been guided by the Spirit of God. Never will there come a day — be my earthly stay longer or shorter — when this dear old Church will be out of my mind. The Lord



REV. HENRY CROSS



REV. J.D. FREEMAN M.A.



REV. W.W. MCMMASTER B.A.

REV. HENRY CROSS, PASTOR FROM 1882 TO 1885.

REV. J. D. FREEMAN, M.A., PASTOR FROM 1901 TO 1902.

REV. W. W. MCMMASTER, B.A., PASTOR FROM 1906 TO 1909.

bless you all — your homes, your loved ones, these Church interests, and prosper you much more in the days to come even than in the past.” At a special meeting called to consider the pastor’s resignation, Deacon Simms referred to Dr. Gates’ long pastorate, the Church’s appreciation of him as pastor and preacher, and the regret felt at the termination of the cordial relations which have existed between us. As Dr. Gates’ letter left but one course open to the Church, it was therefore moved — that the resignation be accepted, and a committee be appointed to draw up a suitable resolution.

On Sunday, April 1st, Dr. Gates preached his farewell sermon, the Church being filled to the doors. He took for his text Isaiah 60: 1 — “Comfort ye, comfort ye, my people, saith your God.” At the close of the sermon Dr. G. U. Hay read a farewell address to the pastor, from which we quote: “Beloved pastor — twenty years ago last January you came to St. John to be our pastor, and during the intervening years with the exception of twenty-two months spent at Windsor, N. S., you have lovingly and faithfully ministered to this church and congregation. It is no easy task to break asunder ties that have been binding us together during these happy years — years of large-hearted and unselfish ministry on your part, and something, let us hope, of grateful appreciation on ours. The steady increase in our Church and congregation, the activity in all departments

of work, and the flourishing condition of our Church in late years are due to your inspiring personality and earnest diligence, and in a marked degree to your power of organization which has been a constant influence in every department of Church work. Be assured that your name will remain as a household word with us. May our Father in Heaven guide and direct you as he has done in the past and may you be a blessing to the Church to which you go, such as you have been to us, is our earnest wish and prayer." In reply Dr. Gates thanked the Church on behalf of himself and Mrs. Gates for the many kindly services rendered them. "I thought," he said, "when I came back from Windsor that I would be here for the rest of my life, but the fog of the last two summers got the better of me and I had to do one of two things, either give up the fog or preaching. I did not want to give up preaching, so I was compelled to try a dryer climate."

At the close of the Friday evening prayer meeting a certified cheque to the retiring pastor, and to Mrs. Gates a diamond brooch, were presented as slight reminders of the affection of the people among whom they had labored so long.

Rev. G. O. Gates was born in Annapolis Valley, N. S. At the age of eighteen he commenced teaching school. After a course at Horton Academy he entered Acadia College, where he took his B.A. in 1873, graduating at the head of his class. A few years later he took the M.A.

Degree in course. During his college course, he did missionary work in Colchester County, also spending one summer in Amherst as assistant to Dr. Steel. In his senior year he supplied the church at Gaspereaux. In the autumn of 1873 he was called to the pastorate of the church at Liverpool, remaining there until June, 1880; when he went to the First Church at Moncton where he remained until the autumn of 1885. In January, 1886, he came to this Church, remaining for fifteen years; when he went to Windsor, being there nearly two years. Returning to this Church, he was with us nearly three years longer, when he went to Westmount, P. Q., in 1906, having been there since that time. During his pastorate in this Church he spent six months travelling in Palestine and Egypt, and visiting the principal cities of Europe. While in St. John, Acadia University honored him by conferring the Degree of Doctor of Divinity.

Dr. Gates has had a large measure of success in the ministry. During one year at Moncton, one hundred and forty were added to the church, and while here, there was a steady increase of members, including a large number from the Sunday School. He has always taken a deep interest in Sunday School and Missionary work, working in connection with the Provincial Sunday School Association, and was for twenty-five years an active member of the Foreign Mission Board.

At the present time he is President of the Grande

Ligne Mission and is also President of the Sunday School Association of the Province of Quebec.

In all his pastorates Dr. Gates has proved himself an earnest and faithful worker, not only in his own Church and denomination, but in every department of work having for its object the advancement of the cause of Christ at home and abroad. We have been pleased to have him with us taking part in the Centennial exercises of this Church, which he loves so well.

REV. W. W. McMASTER'S PASTORATE.

On May 4th, 1906, a call was extended to Rev. W. W. McMaster. He accepted and entered upon his duties on Sunday, August 5th.

In March, 1907, special meetings were held, the pastor being assisted by Rev. W. F. Alton, of Sussex. Fourteen members of the Sunday School were baptized and added to the membership of the Church.

In May, 1908, Brothers Donaldson Hunt and John P. Duval were elected Deacons, and in August the Convention again met in this Church. This year the time for holding the weekly prayer meeting was changed from Friday to Wednesday evening. In November special services were held for about three weeks, the pastor having the assistance of Rev. S. W. Cummings, of Amherst, and some souls were born into the Kingdom.

During the last four Sundays of August, 1909, Union Services were held with Queen Square



THEODORE H. BELYEA



FREDERICK C. FISHER

THEODORE H. BELYEA, CHURCH CLERK.
FRED. C. FISHER, TREASURER OF DENOMINATIONAL FUNDS.

Methodist Church, while the respective pastors were on their vacations, the services being held in each church alternately. On the first two Sundays Rev. G. O. Gates, D.D., of the First Baptist Church, Westmount, Montreal, was the preacher; and on the last two, Rev. W. G. Watson, B.D., of Mount Allison University.

Rev. S. McCully Black, M.A., D.D.

Upon August 23rd, 1909, occurred the death of Rev. S. McCully Black, at his home in this city. For many years one of the prominent members of our Church, he is still better known as for a period of nineteen years the esteemed editor of the "Messenger and Visitor," and, as it has been more latterly called, "The Maritime Baptist."

Dr. Black was born in Amherst, N. S., January 28th, 1846. His youth was spent in Amherst, where he received his preliminary training at the County Academy. In 1868 he entered Horton Academy. He was graduated from Acadia University in 1874, and in 1876, after a brilliant course of study, he received the Degree of B. A. from Harvard University. His theological studies were pursued at Newton. He held pastorates in Berwick, Liverpool, Westport and Kentville — all in Nova Scotia.

In August, 1890, he was called to the editorial chair of the "Messenger and Visitor," which he filled with marked ability until 1905 when, on the amalgamation of the "Messenger and Visitor" and the "Religious Intelligencer," he became senior

editor of "The Maritime Baptist," in association with Rev. Dr. Joseph McLeod, and continued as such until the time of his death.

On October 17th, 1909, Rev. Mr. McMaster resigned from the pastorate, the resignation to take effect upon the first Sunday of November.

Rev. W. W. McMaster is a native of England, and received his early education there. Later he entered the McMaster University where he graduated B.A., B.Th., in 1896. After serving three years as pastor of the Baptist Church at Tiverton, Ontario, he was called in 1899 as first pastor of the Fourth Avenue Church, Ottawa. During his seven years at Ottawa, he was largely instrumental in building what is said to be one of the most beautiful Baptist Churches in Canada. He was pastor of this Church from May, 1906, to October, 1909, when he resigned, shortly afterwards taking charge of the First Baptist Church at Washington, D. C.

Annual Business Meeting, 1910.

At the Annual Business Meeting held January 11th, 1910, the Treasurer's report showed receipts for 1909 from all sources \$10,613.00 and expenditure \$10,603.00.

Included in the above expenditure is the following for Denominational and other objects:

	Church	Sunday School	Women's M. A. Society	Willing Workers	Y. P. S. of C. E.	Mission Band	Totals
Home Missions,.....	\$255 27	.....	\$113 46	\$58 75	.....	.....	\$427 48
Foreign Missions,.....	1,015 67	\$105 75	162 54	75 00	\$60 00	\$37 00	1,455 96
Grande Ligne Mission	97 15	9 00	.....	.....	.....	.....	106 15
North West Missions..	169 62	.....	.....	(Bale)	.....	.....	169 62
Acadia College.....	109 71	.....	.....	.....	.....	.....	109 71
Ministerial Aid.....	57 66	.....	.....	.....	.....	.....	57 66
Bible Society.....	26 00	.....	.....	.....	.....	.....	26 00
N. B. S. S. Association..	.....	20 00	.....	.....	.....	.....	20 00
Communion Collec'ns	99 43	.....	.....	.....	.....	.....	99 43
Total.....	\$1,830 51	\$134 75	\$276 00	\$133 75	\$60 00	\$37 00	\$2,472 01

Additions during the past year: by baptism 3, by letter 3. Loss: by death 9, by dismission 9. Present Membership 488.





REV. FREDERICK S. PORTER, M.A., B.D.
PRESENT PASTOR.

CENTENNIAL EXERCISES.

THE Centennial Exercises of the Church were held May 22, 23, 24 and 25, 1910. All the meetings were largely attended and of a highly interesting character. The Historical Sermon delivered Sunday morning by Rev. G. O. Gates, covered the history of the Baptists of the Maritime Provinces, during the past *One Hundred Years*. It was a very able effort entailing a vast amount of research on the part of Dr. Gates, who for an hour and a half held the close attention of an audience which filled the auditorium to its utmost capacity.

At the Social and Reception to Dr. and Mrs. Gates, held Tuesday evening, a number of the city pastors were present and delivered brief addresses. At this meeting portraits of the late Deacon and Mrs. Dyall, which had been presented to the Church by Mr. Robert Ewing, were unveiled by Dr. Gates, who paid an eloquent and well deserved tribute to the worth of these departed members.

In the course of his remarks, Dr. Gates said: He had been looking forward for a quarter of a century to the present occasion. It had been the dream of his life that he would be permitted to take part in the exercises in connection with the Centennial Celebration of the old Church where he had officiated as pastor for so long.

The closing meeting was held on Wednesday evening. After reading of Scripture by Dr. Hay, the chairman, and prayer by Rev. Joseph McLeod, D.D., the writer gave a summary of the History of the Church, which took forty minutes in delivery, and was followed by the Revs. G. O. Gates, David Hutchinson, and A. S. Lewis, each of whom in order eloquently presented the subject assigned him, viz., The Church of the Past,—The Present,—and The Future. Deacon D. Hunt read an account of the mortgages that had been on the present buildings, after which Deacon S. H. Davis and Trustee John Vanwart coming to the platform consigned the remaining mortgage to the flames, while the large congregation rose to their feet and sang "Praise God from Whom all Blessings Flow," and the Church bell rang out a joyous peal.

The music at all the services, which was of a high order, was furnished by the choir assisted by leading soloists of the City, and was under the direction of Mr. George T. Cooper, Choir Leader, while the Organist, Mr. Stanley E. Fisher, presided at the organ.

The following is the complete programme of the exercises:

Sunday, May 22nd.

MORNING SERVICE, 11 O'CLOCK

DOXOLOGY AND INVOCATION.

HYMN NO. 17, "O Worship the Lord in the beauty of Holiness"

RESPONSIVE READING, PSALM XC.

CHANT, PSALM XCVIII.—“O Sing Unto the Lord a New Song”

READING SCRIPTURE.

Te Deum Laudamus in G, (*J. L. Hopkins*) . . . THE CHOIR

Prayer.

Offering.

HYMN No. 33, . . . “My God how Wonderful Thou Art”

SERMON: REV. G. O. GATES, D.D.

Subject, “A Centennial Review—Here and There during
a Hundred Years.”

HYMN No. 383, . . . “O Love that will not Let Me Go”

Benediction.

Sunday School, 2.30 p.m.

SPECIAL ANNIVERSARY SERVICE.

EVENING SERVICE, 7 o’clock

DOXOLOGY AND INVOCATION.

HYMN No. 149, . . . “All Hail the Power of Jesus’ Name”

READING SCRIPTURE.

SOLO, . . . “Hear My Prayer,” . . . *Mendelssohn*
MISS CATHERS.

Prayer.

ANTHEM, . . . “I will Sing of Thy Power,” . . . *Sullivan*
THE CHOIR.

Offering.

HYMN No. 163, . . . “Jesus, Thou Joy of Loving Hearts”

SERMON, Subject: “A Gracious Promise”
REV. G. O. GATES, D.D.

QUARTETTE, . . . “There is a Land,” . . . *M. Crowninshield*
MISS CATHERS, MRS. GRANT, MESSRS. COOPER AND KINGSMILL.

HYMN No. 151, . . . “Crown Him with Many Crowns”

Benediction.

Monday, May 23rd, 3.30 p.m.

MASS MEETING

Baptist Women's Missionary Aid Societies of St. John.

CHAIRMAN, MRS. N. C. SCOTT, President Germain Street Society

HYMN.

BIBLE READING.

Prayer.

Historical Sketch of the Society, . . . MRS. LEBARON VAUGHAN

SELECTIONS ON NORTHWEST MISSIONS.

SOLO, MRS. GRANT

ADDRESS, Subject, "Grande Ligne Mission"

REV. G. O. GATES, D.D.

SILVER OFFERING FOR HOME MISSIONS.

MASS MEETING, 8 P.M.

Baptist Young Peoples Societies of St. John.

CHAIRMAN: MR. C. R. WASSON

President Germain Street Society.

HYMN No. 416, "Onward, Christian Soldiers"

ANTHEM, "Sing Alleluia Forth," (P. A. Schnecker) THE CHOIR

READING SCRIPTURE.

SOLO, "Fear Not Ye, O Israel," *Dudley Buck*

MR. JAMES W. GRIFFITH.

Prayer.

DUET, "I Waited for the Lord," *Mendelssohn*

MRS. CROCKETT, MISS CATHERS.

HISTORICAL SKETCH OF GERMAIN STREET SOCIETY.

Offering.

HYMN No. 402, "Rescue the Perishing"

ADDRESS, "Ideals" . . . REV. A. S. LEWIS, Yarmouth, N. S.

HYMN No. 822, "How Firm a Foundation"

Benediction.

NOTE.—The Germain Street Baptist Y. P. S. C. E. was organized on February 12, 1883, and is the oldest in Canada.

Tuesday, May 24th, 8 p.m.

CENTENNIAL SOCIAL
FOR MEMBERS OF CHURCH AND
CONGREGATION.

COMMITTEE IN CHARGE:

THE LADIES' ASSOCIATION.

THE WILLING WORKERS

CHAIRMAN, DEACON WILLIAM LEWIS.

Prayer.

SELECTION, . . . Germain Street Baptist Male Quartette

SPEECHES BY VISITING PASTORS.

SOLO, MR. KINGSMILL

SELECTION, . . . Germain Street Baptist Male Quartette

REFRESHMENTS.

NOTE.—The Centennial Committee was composed of the following Brethren acting in conjunction with the Historical Committee: W. C. Cross, Chairman, G. F. H. Buerhaus, W. F. Nobles, L. W. Simms, F. C. Fisher, S. H. Davis, J. W. Vanwart and Dr. G. U. Hay.

Wednesday, May 25th, 7.30 p.m.

CENTENNIAL NIGHT

CHAIRMAN, DR. G. U. HAY.

DOXOLOGY AND INVOCATION.

HYMN No. 36, . . . "O God, Our Help in Ages Past"

READING SCRIPTURE AND PRAYER.

ANTHEM, "Praise the Lord, ye Heavens Adore Him," *E. Turner*
THE CHOIR.

HISTORICAL SKETCH OF CHURCH, . . . MR. T. D. DENHAM

Offering.

HYMN No. 150, . . . "Rejoice, the Lord is King"

ADDRESS, . . . Subject, "The Church of the Past"
REV. G. O. GATES, D.D.

SOLO, . . . "My Loved One Rest," . *P. Douglas Bird*
PROFESSOR L. W. TITUS.

ADDRESS, . . . Subject, "The Church of the Present"
REV. D. HUTCHINSON.

SOLO, . . . "O, Rest in the Lord," . *Mendelssohn*
MISS BLEND A THOMSON.

ADDRESS, . . . Subject, "The Church of the Future"
REV. A. S. LEWIS.

HYMN No. 415, . . . "Forward be our Watchword"

HISTORY OF MORTGAGE, . . . DEACON D. HUNT
(Treasurer of Church)

BURNING OF MORTGAGE.

Benediction.

Call to Rev. F. S. Porter.

On June 5th, 1910, was extended a call to Rev. F. S. Porter, of Liverpool, N. S. In accepting the call, on June 14th, Brother Porter wrote: "I deem it a peculiar favor to serve the historic Germain Street Church and to follow in the footsteps of the mighty men of God who have served you in the capacity of spiritual overseers. May their fervency and self-sacrificing devotion to the cause of truth be perpetuated in the coming pastorate."

Brother Porter enters upon his labors with us on the 3rd Sunday of September with the assurance of the unanimous and hearty support of the membership of the Church, upon what we earnestly pray and confidently expect may be a very successful pastorate.

Rev. F. S. Porter was born in Fredericton, N. B., where his father, Rev. T. H. Porter, was pastor of the Brunswick Street Baptist Church. He received his elementary and business education in that city. Having decided to devote himself to the ministry, he entered Acadia University from which in 1906 he graduated with honors, the following year obtaining his M.A. Degree in course. He pursued his theological studies at Rochester Theological Seminary, graduating from that institution in 1908 and receiving his Degree of B.D. the following year. He was ordained at Woodstock, N. B., July 11th, 1907.

He supplied a number of pulpits in New Brunswick during his summer vacations, and was called to Liverpool Baptist Church in 1908. Married May 20th, 1908, to Miss Edith W. Spurden, of Fredericton, N. B. After a successful pastorate of over two years, during which he was instrumental in the paying off of the debt of \$1,500, he has been unanimously called to the pastorate of this Church.

Thus has this Historic Church completed the span of its first One Hundred Years as a witness for the Master. From small and insignificant beginnings, God has seen fit to graciously extend our borders to the present enlarged sphere of influence as the Premier Baptist Church of our City. With grateful hearts we review the past — with loyal confidence in God we anticipate the future:

O backward-looking son of time,
The new is old, the old is new,
The cycle of a change sublime still sweeping through.

But life shall on and upward go ;
Th' eternal step of Progress beats
To that great anthem, calm and slow, which God repeats.

God works in all things ; all obey
His first propulsion from the night :
Wake thou and watch! — the world is gray with morning light.

—John Greenleaf Whittier.



JOHN FISHER



JAMES DYALL



LAURENCE MCMANN



EDMUND H. DUVAL



MANUEL FRANCIS

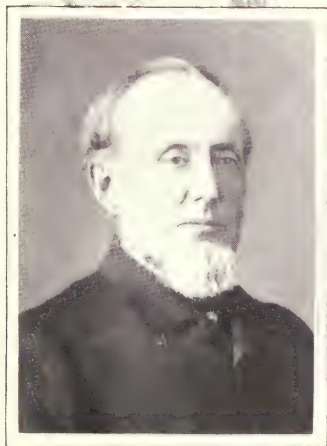
DEPARTED DEACONS.



JAMES J. BOSTWICK



CHARLES C. PARKER



JOHN H. HARDING



THOMAS S. SIMMS

DEPARTED DEACONS.

BIOGRAPHICAL SKETCHES

OF

Departed Deacons.

[EXPLANATION — In the following pages will be found brief biographical notices of a number of our departed Deacons — compiled, as has been noted, by Brother T. H. Belyea, Church Clerk, with the exception of the first four names, which the writer has added from personal recollections, at Brother Belyea's request. T. D. D.]

IN preparing the biographical sketches of the devoted Christian workers who have served the Church in the office of Deacon, and are now in the presence of their Lord, we had hoped to make the list much more complete than we have been able to do. In some cases all the members of the families of our departed Deacons being dead or having removed from the city and our being unable to locate them, has made it impossible to secure the material for writing an account of their lives.

In the main part of this history some reference has been made to those who filled the office in the earlier years, namely: Thomas Pettingill, Jeremiah Drake, Benjamin Gale, James Holman, Dr. Simon Fitch and A. McL. Seely. Among those who filled the office in later years we recall with grateful hearts the following brethren:

SAMUEL KINSMAN besides filling the Deacon's office, acted for many years as Treasurer of the

Communion Fund, and so long as he was able was always present at the Monthly Conference Meeting, and the older members will recall his oft repeated testimony — “Hitherto the Lord hath helped me.”

WILLIAM BLIZARD—A man of retiring disposition, and with few words to say in public, but one whose life spoke loudly through his works in connection with the business affairs of this Church — he having served as Trustee as well as Deacon for many years. Some of the older members will remember his faithful work as usher, he being always at his post on the first stroke of the bell and remaining till the last visitor was seated. For some years after its completion, the vestibule of the former edifice was not protected, as the present one is, by being closed in with inner doors, and heated as well, so that in winter with the doors wide open the post of usher was not one to be coveted.

W. H. HALL, though serving for a shorter term than others of the Deacons, on account of his removal to Woodstock, did faithful work while remaining with us. For some time he acted as Chorister of the Sunday School, during the superintendency of Brother T. P. Davies.

GEORGE W. MARSTERS, after following the sea for years as a master mariner, settled in this city as the representative of the Bureau Veritas, and joined this Church, which he afterward served

as Deacon till his removal to St. Martins, where he died. He left behind him not only a reputation for upright Christian character in the community, but to the Church a constant reminder in the *Bell* which weekly calls us to worship.

It seems but fitting that some reference should be made to Deacon GILBERT M. STEEVES, who previous to his removal to Liverpool, England — though still in the prime of life — had faithfully served as Deacon, Trustee, and in other departments of the work of the Church. As a man of sound business judgment his advice in connection with the finances of the Church was most valuable, he being the first Chairman of the Finance Committee. He also manifested a great interest in the Sunday School, and filled various offices therein. He is still living at Liverpool.

DEACON SOLOMON HERSEY.— Mr. Hersey was born on the Kennebec River about ten miles from Wiscassit in Maine, November 1st, 1783.

When about twenty-one years of age he came to St. George and engaged in milling and other branches of business. In 1820, seeking a wider scope for his abilities and business energy, he came to St. John, and for fifty years he was one of its foremost citizens helping forward its progress.

In 1840 he was baptized by the Rev. David Harriss, was received into the fellowship of the Church, and later chosen to fill the office of Deacon

in 1849; so that for thirty years he was a member, and for over twenty-one years an officer of the Church.

His death occurred on the eighty-seventh anniversary of his birth, November 1st, 1870.

“Blessed are the dead that die in the Lord.”

DEACON EDMUND H. DUVAL was born at Houndsditch, London, February, 1805. In early life he was converted and united with the congregation of which Rev. Henry Althans was pastor. Subsequently he was baptized by Rev. John Howard Hinton, and became a member of the Devonshire Square Baptist Church. Coming in contact with many Jews, he sought their conversion, which quickened in him a missionary spirit, and led him to a more thorough study of God's Word.

In the year 1837 he assumed charge of a school in London. Having distinguished himself as a teacher, the British School Society employed him as a lecturer, to promote the interests of education. In the same interest he was induced to come to this Province in 1845. As principal of a training and model school he discharged his duties faithfully, and to the close of life he was equally distinguished as an efficient Inspector of Schools.

While faithful in the discharge of his secular duties, he was active and zealous in the work of Christ. He was a member and Licentiate of the

Germain Street Baptist Church. He labored in the Sabbath School, and for the cause of temperance, and preached the gospel most acceptably, benefiting greatly the destitute and neglected portions of our Province.

At Willow Grove he did much towards the erection of an excellent chapel, and for the elevation of the colored people there. On Friday the 20th September, 1878, his mortal remains were interred near the chapel at Willow Grove. Full of years, and much beloved, he entered his final rest on the 17th September, leaving one son and three daughters to mourn their loss.

DEACON CHAS. C. PARKER.— Charles C. Parker was born in Woolwich, England, October 15th, 1817, and was educated in the Duke of York's School for Soldiers' Orphans. He joined the British army in his fifteenth year, and served with honored fidelity for twenty-six years, first in the 90th Infantry and afterwards in the 72nd Highlanders. He settled in St. John in 1858, from which place he departed "to be with Christ" October 22nd, 1895, aged seventy-eight years. When Mr. Parker came to reside in this country he was a consistent member of the Church of England, but shortly thereafter, during a religious revival conducted by the late Evangelist A. B. Earle, in obedience to his convictions regarding the teachings of God's Word he was baptized along with his wife, and united with the Brussels Street Church,

under the pastoral care of the late Samuel Robinson. He was elected to the Diaconate of that Church and also served for several years as Superintendent of the Sunday School. In 1884 he, with his wife united with the Germain Street Church by letter from the Brussels Street Church. Here also he became a member of the Diaconate, in which office he served the Church most faithfully eleven years, when he was called to the higher service of his Lord and Saviour.

DEACON JOHN H. HARDING.—Deacon John H. Harding passed most of his life in the city. In his business he showed much enterprise and ability, and had been rewarded with a good measure of success. For many years he had been connected with the Marine Department of the Civil Service and was regarded by his department and the general public as a careful and competent officer.

He became a member of the Church when a lad, and was connected with it through a large part of its history.

He was appointed Deacon February 2nd, 1877, which office as well as that of a member of the Board of Trustees and other important offices in the Church he filled faithfully and well. In him the pastor ever had a friend who was wont to express his appreciation in kindly words and generous deeds. His death occurred at his home on Germain street, Wednesday, May 22nd, 1901, at the age of eighty-three years.

“Blessed are the dead who die in the Lord.”

DEACON JAMES DYALL.—Brother James Dyall united with the Church by baptism March 9th, 1856. For many years he faithfully served the Church as Deacon, and Treasurer of the Poor Fund. Quiet and retiring in his manner, with but little to say in public, he conscientiously performed the duties intrusted to him, thereby speaking the more loudly, through his works and exemplary Christian character and life, than mere words could have done. To many whom he assisted both in his official and private capacity, his memory will be ever revered. His death occurred April 18th, 1888, in the sixty-seventh year of his age.

Elsewhere in this History mention is made of the large amount left to the Church by his wife at her death, which was in accordance with our brother's wish. To those of us who knew him well, his memory will be *ever green*.

DEACON GEORGE A. GARRISON.—Deacon Garrison united with the church by letter, November 22nd, 1823.

He became a member of the Board of Deacons, the responsible duties of which office he filled with much acceptance, as well as the duties as Clerk of the Church until his departure from the city in 1870.

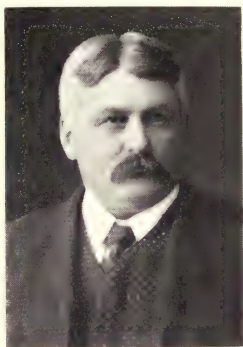
Deacon Garrison, who had served many years as Deacon, Clerk, and Sunday School Superintendent, on leaving the city in 1870 to reside in

Washington, was presented with a purse as an appreciation of his labors. He afterwards returned to the city, and was with us till his death in 1887. At the time of his death he was the oldest member of the Church.

DEACON MANUEL FRANCIS was born in the Faroe Islands, Portugal. Being left an orphan at a very early age he was adopted by a couple who became father and mother to him in all but in name. While a young man he came to Canada and made his home in St. John. He first went to sea, engaging in the whaling business which at that time was not only a popular but also a lucrative avocation. Becoming tired of the sea, he retired from it and permanently settled here, and again took up the trade of his youth, that of a master workman in the shoe business. By careful and strict attention to his work his business gradually developed from small beginnings to one of the leading manufacturing and retail Boot and Shoe business firms of our city.

He was converted, and united with the Germain Street Baptist Church March 26th, 1848. Shortly after his uniting with the Church he was made a member of the Board of Deacons, and was also for many years the Treasurer of the Poor Fund.

Deacon Francis was a man of strong religious convictions, of sound judgment and of a loving and sympathetic disposition. He was loyal to his Church, a staunch supporter of his pastor and a loving friend to the poor. "A friend in need is a



JOHN W. VANWART



EDWARD L. RISING



DR. GEORGE U. HAY. CHAIRMAN



SILAS McDIARMID



DAVID F. BROWN

BOARD OF TRUSTEES.

friend indeed" was fully exemplified in the life of Deacon Francis in the multiplicity of his quiet and unostentatious deeds of charity. He died September 29th, 1891.

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

DEACON JOHN FISHER.—Deacon John Fisher was born in Plymouth, England. In early manhood he left his old home and came to Canada and settled in Weymouth, N. S. Subsequently he came to St. John, which he made his permanent home. He first laboured as foreman in the shipyard of the late James Smith. Later he commenced to build ships on his own account, and soon became one of the foremost shipowners of our city.

In March, 1853, he was baptized and united with the Church. Some time after he was chosen a Deacon, in which office as well as that of Trustee he rendered most effective service up to the time of his death. He ever displayed a hearty interest and co-operation in all the concerns of the Church, and contributed liberally of his time and means in assisting in carrying on the work of Him whom he loved and served. His strong vigorous faith, sound judgment and zealous activity made him a power for good both in the Church and in the Community. He died December 8th, 1882, in the eighty-fourth year of his age.

"Precious in the sight of the Lord is the death of his saints."

DEACON JAMES J. BOSTWICK.—Deacon J. J. Bostwick united with the Church by letter from the Second Cambridge Baptist Church, Queen's County, N. B., January 4th, 1867.

His sound judgment, executive ability and conservative business acumen placed him at once in the active work of the Church, and from the first he was able to secure, and ever enjoyed in a marked degree, the confidence and love of his brethren.

In 1879 he became a member of the Board of Deacons. He was also a member of the Board of Trustees and of the Finance Committee for about as long a time as he was a member of the Diaconate, while at the same time he was identified in one way or another with many of the other branches of Church work.

He loved the Church and was constantly seeking to promote her interests, and was seldom if ever absent from any of its meetings when it was possible for him to be present.

The pastor found in him a supporter ever strong in sympathy and words of encouragement, and a friend to be relied upon. His death came suddenly to both family, friends and the Church on Sunday, February 11th, 1900, while comparatively a young man, being only in the fifty-third year of his age.

DEACON THOMAS S. SIMMS.—“A man to whom God hath given honor.” Deacon Simms was born near Portland, Maine, September 12th, 1845. As a

young man he took up his residence in St. John and engaged in the Brush making business in partnership with John Murphy, Esq. In 1872 he branched out on his own account and through his executive ability, energy and integrity, his business gradually forged to the front until the Brush making Factory of T. S. Simms & Co., Ltd., became one of the foremost and most up-to-date factories and business houses not only of our city but also of Canada.

Mr. Simms united with the Church in 1876 by letter from a Free Baptist Church at Portland, Maine, thus antedating the union of the Baptist and Free Baptist Churches, which has since taken place. Here also his abilities were soon recognized and by his readiness and willingness to give not only of his means but also of his services and advice he was ever one of the Church's principal office bearers. He became a member of the Diaconate, March 31st, 1879. He also filled from time to time the office of Trustee, and many other important positions in the Church. In the Sunday School he filled the position of Superintendent for twenty-five years. Mr. Simms took a great interest in the Denomination at large, in Home and Foreign Missions and in the New Brunswick Sunday School Association. He was a zealous advocate and worker in the Layman's Missionary movement, being at the time of his death Vice-President of the Provincial Council of that body. His sudden death on Friday, December 18th, 1908, removed from our midst

one of our strongest men, whose loss was felt with sincere regret and sorrow by his family, his friends, the Church and the Community at large.

DEACON LAURENCE McMANN.—Deacon McMann was baptized September 5th, 1858, during the pastorate of Rev. I. E. Bill. He soon identified himself with the activities of the Church, and was at all times one of its most devoted members. For many years he served the Church as Deacon, Trustee and Treasurer, and ever esteemed it a privilege to do all in his power to advance its interests. After a long life devoted to the service of his Saviour, when nearing the Borderland, he said that his only regret was that he had not done more for Him. His death occurred May 23rd, 1881, in the seventy-ninth year of his age.

Since making out the list of the members of the Church at the time of our Centennial, three have passed to that bourne from whence no traveller e'er returns.

Our sister, Miss Hattie Gertrude McNichol, daughter of Mrs. Harriet and the late John McNichol, on the eleventh of June.

Our sister, Miss Alice Josephine Woodley, daughter of Mrs. Rebecca and the late John Woodley, on the twenty-eighth of August.

Our aged sister, Mrs. Mary Spurr Harding, widow of our beloved brother, the late Deacon John H.

Harding, on the seventeenth of September, in her eighty-ninth year. For some time previous to her death, Mrs. Harding was the oldest member of this Church, and so long as her strength permitted, was a regular attendant at the Sunday and week-night services. For years she took an active part in the work of the Church, and was a leader in the women's societies. Her gentle, loving spirit and thoughtful consideration of others, as well as her simple faith and trust in her Heavenly Father, endeared her to all the members of the Church, and those who knew her longest, loved her best.

“ Oh, though oft depressed and lonely,
All our fears are laid aside;
If we but remember only,
Such as these have lived and died!”



History of the Mortgages.

THE CHURCH that was on this corner, and destroyed by the fire of 1877 was free from debt, the mortgage and floating liability having been paid in 1873. The present Church and Parsonage were built in 1877-78, and cost complete, furnished, about \$46,000.

The first mortgage put on the property was for \$2,500, on the *parsonage only*. It was dated December 4th, 1878, and given by the Trustees to Mary K. Carey, wife of Rev. G. M. W. Carey, then Pastor of the Church. It was for five years, at a rate of interest of seven per cent. per annum, but in March, 1881—a little over two years after—it was cancelled, and another one for the same amount, at six per cent. rate of interest, was given to Sophia Isabella Bliss Robinson, of Fredericton. In 1878 a mortgage for \$9,000 was put on the Church, particulars of which is given below. On November 24th, 1884, a mortgage for \$2,100, also at six per cent. interest, was given to the Executors of the will of the late James H. Moran. This was paid on August 30th, 1893, as follows:

\$1,100 from Estate of the late Deacon Dyall.

\$500 from Sinking Fund in Savings Bank.

\$500 donation from the Executors of the Estate of late James H. Moran. Mr. Moran had sub-

scribed and paid \$1,000 towards the new Church before his death.

In regard to the mortgage for \$9,000 mentioned above. This was given on February 8th, 1878, to George Thomas, Executor of the Estate of Thomas Gass, Ship Builder, in this city. It was for a period of five years, at six per cent. rate of interest. On June 1st, 1881—a little over three years after,—it was assigned to George Wright Gass, of Liverpool, Eng., and on September 30th of the same year Mr. Gass assigned it to Lucy A. Gregory, Widow, of Fredericton, when a new mortgage was made out between the Trustees of this Church and Lucy A. Gregory. This new mortgage was dated October 5th, 1881, and in December, 1884, part of it was transferred to T. W. Daniel, John Boyd and H. W. Frith of this City, Trustees of the Estate of John Gillis; and five years later, January, 1889, \$5,000 was assigned to J. Colebrook Carter, of England. On March 7th, 1896, \$2,300 was paid on this \$9,000 mortgage, reducing it to \$6,700, and the rate of interest was reduced to five per cent. After these transfers had been made, the interest on the total amount was paid by the Church to Mr. H. Lawrance Sturdee for Lucy A. Gregory and others. This was done up to 1901 when Mr. Sturdee was paid interest at five per cent. on \$1,700 only, and Messrs. G. C. & C. J. Coster, acting for Mr. J. Colebrook Carter, of England, received the interest at five per cent. on \$5,000, but in the year 1902, the

\$9,000 mortgage which had become somewhat mixed up by transfers, etc., was cancelled, and a new mortgage of \$8,000 was placed on the Church property,—everything being straightened out to the satisfaction of the Trustees and their Solicitor.

From the estate of our late beloved Brother and Sister Dyall, the Trustees were enabled to pay off the mortgage for

\$2,500 held by Sophia Isabella Bliss Robinson,

\$1,100 on the mortgage held by J. H. Moran's Executors,

\$2,300 on the Lucy A. Gregory mortgage, making a total paid on mortgages from this Estate of \$5,900. This is in addition to \$2,000 given by Brother and Sister Dyall during their lifetime.

You will notice that there were mortgages on this property amounting to \$13,600, all at the rate of interest of six per cent. or an annual interest charge on mortgages alone of \$876.00. In addition to these mortgages, the Trustees were carrying a heavy liability on notes and unpaid bills. At one time there were \$3,770 running in notes, and \$2,465 of unpaid bills.

In 1879 the debt was reduced \$4,000, but from the year 1879 to 1902 — twenty-three years in all — the Church did practically nothing to reduce the mortgages, except the raising of about \$600.00 through the Sinking Fund.

In regard to the last mortgage that has just been paid. In 1902 — eight years ago — the balance due on the \$9,000 mortgage was \$6,700,

at five per cent. rate of interest, and owing to heavy expenditures on the south wall of the Church—which was practically rebuilt,—and other necessary repairs, and to wipe out some notes then running, the Trustees borrowed from the late William L. Waring and Addie M. McLean, Guardians of Hugh McLean's Infants, \$8,000 at four and one-half per cent. rate of interest. This enabled the Trustees to pay off the \$6,700 mortgage and all other liabilities of the Church. This mortgage was drawn giving the Trustees the privilege of reducing it \$1,000 every two years, and at its expiration in May, 1907, they could pay as much as they wished.

A few months before this mortgage was given, it was decided at one of our business meetings to take a Thanksgiving Offering each year, on the Sunday preceding Thanksgiving, and raise at least \$500.00 towards the Mortgage. The result of the appeals each year was beyond our expectations, following amounts being received:

1902.....	\$608.00
1903.....	627.00
1904.....	686.00
1905.....	596.00
1906.....	905.00
1907.....	646.00
1908.....	1,128.00
1909.....	1,075.00
1910.....	2,516.00
Total.....	<u>\$8,787.00</u>

The people took hold of the idea with great interest and enthusiasm.

In eight years we have received sufficient money to entirely wipe out the mortgage and partly pay for the improvements recently put on the lower flat of parsonage and Church parlors, and tonight I am glad to report that there is no mortgage on this dear old Germain Street Baptist Church, now one hundred years old. It has been paid in full — cancelled at the Registry Office — and in a few moments we will see it go up in smoke.

During the eight years we have been working to reduce this mortgage nearly all of our people have helped in its reduction, and tonight as we burn it, no one can say that it was paid by only a few, but all have come to our help. Many have had this very much at heart, and denied themselves considerably in order to give their assistance in this noble work.

I am also happy to report that in all the pledges of the past eight years of over \$8,000, the shrinkage has been less than one per cent., which speaks well for this dear old Church.

Now Brethren, here is the Mortgage. It is signed for the Trustees of the Church by our late beloved Deacon T. S. Simms, Chairman, and G. U. Hay, Secretary, and is marked "Cancelled by Certificate No. 83,348, May 23, 1910. J. V. McLellan, Registrar."

DONALDSON HUNT,
Treasurer.

May 25, 1910.

Officers and Committees for 1910.

T. H. BELYEA, *Church Clerk.*

D. HUNT, *Treasurer.*

DEACONS.

WILLIAM LEWIS.	W. H. COLWELL.	W. C. CROSS.
S. H. DAVIS.	DONALDSON HUNT.	J. H. WASSON.
	J. P. DUVAL.	

CHURCH STEWARDS.

RUPERT G. HALEY. DAVID DEARNESS.

F. C. FISHER, *Treasurer of Denominational Funds.*

J. W. VANWART AND W. F. NOBLES, *Pew Stewards.*

W. H. COLWELL AND J. H. WASSON, *Assistant Treasurers.*

S. H. DAVIS, *Church Accountant.*

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SILAS MCDIARMID.	DR. G. U. HAY.	DAVID F. BROWN.
D. HUNT.	W. C. CROSS.	E. L. RISING.

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F. C. FISHER.	H. H. REID.	S. E. FISHER.
E. L. RISING.	W. F. NOBLES.	W. C. CROSS.
J. H. WASSON.	J. W. VANWART.	T. H. BELYEA.
R. G. HALEY.	H. W. ROBERTSON.	CHAS. R. WASSON.
	LEWIS W. SIMMS.	

Officers and Committees for 1910.

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DR. G. U. HAY.	D. HUNT.	DAVID DEARNESS.
H. H. REID.	J. W. VANWART.	J. P. DUVAL.
E. L. RISING.	S. H. DAVIS.	T. H. BELYEA.
J. H. WASSON.	F. C. FISHER.	W. C. BROWN.
W. C. CROSS.	W. E. ROOP.	

CHOIR COMMITTEE.

S. E. FISHER.	G. F. H. BUERHAUS.
W. F. NOBLES.	GEO. W. PARKER.

MEMBERSHIP COMMITTEE.

THE PASTOR, THE DEACONS AND THE CHURCH CLERK.

BAPTISMAL COMMITTEE.

DEACONS S. H. DAVIS, W. H. COLWELL, D. HUNT, AND
THE CHURCH CLERK.
MRS. DEARNESS, MRS. SIMMS AND MRS. TITUS.

LAYMAN'S MISSIONARY MOVEMENT COMMITTEE.

W. C. CROSS, *Convener.*

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S. E. FISHER.	C. R. WASSON.	J. W. VANWART.
G. F. H. BUERHAUS.	S. H. DAVIS.	J. H. WASSON.
L. W. SIMMS.	E. M. SIPPRELL.	

DAVID F. BROWN, *Building Inspector.*

H. H. REID AND G. F. BURNETT, *Auditors.*

GEO. OLDFORD, *Sexton.*

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ALLAN, Mrs. C. B.	BAKER, Mr. and Mrs. Avery O.
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DENHAM, Miss Muriel	ESTEY, Miss Eva
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DYKEMAN, Ewart	GARRICK, Miss Pearl
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WARD, Miss Blanche
WATTS, Miss Annie
WELDON, John
WARING, Miss Evelyn
YEOMANS, Herbert

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BEST, Miss Ada
BARTON, Miss Ambrosine A.
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BARNES, Herbert
BRAKEY, Mrs. E.
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BRESEE, Mr. and Mrs. Herbert
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BROWN, Miss Ethel Mary
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FISHER, Hiram
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MOSHER, Miss Helen
MOSHER, Joseph
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